

Ecclesiastes,

O R,

A Discourse concerning the Gift

OF

P R E A C H I N G

As it falls under the Rules of Art.

S H E W I N G

The most proper Rules and Directions, for Method,
Invention, Books, Expression, whereby a Minister
may be furnished with such abilities as may make
him a Workman *that needs not to be ashamed*.

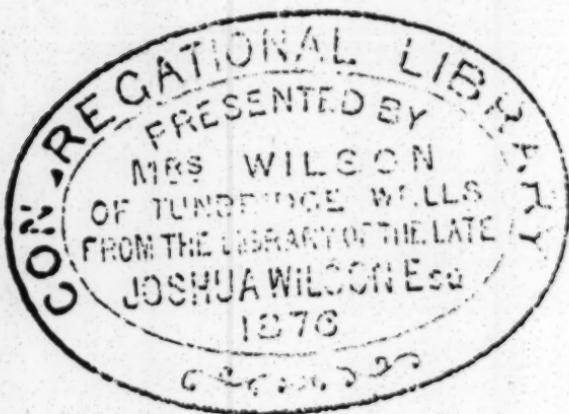
Very seasonab'e for these times, wherein the Harvest
is great, and the skilful Labourers but few.

By JOHN WILKINS. D.D.

Whereunto may be added, *A Discourse concerning the
Gift of Prayer*, by the same Author.

2 Cor. 2 16 *Wh: is sufficient for these things?*

London, Printed for SAMUEL GELLIBRAND, at the
Ball in Pauls Church-yard. 1659.





To the R E A D E R.

Have been encouraged to some
Enlargement of this Treatise,
in that part of it which concerns the account of Books
and Authors. There is here some Addition to the several kinds of them. And because it would be of excellent use, if the many choice Treatises upon particular subjects in Divinity were so distinctly reduced, that a man might have recourse to them upon any emergent occasion; therefore I have here attempted something to this purpose, namely, to refer them unto the several heads in the Analysis of Divinity, towards the latter end of this Book.

The Latine or Greek Tracts of the
ancient Fathers, and other eminent Wri-

A 2
ters,

ECCLESIASTES, Or,

ters, are already thus reduced under several heads in Bolduanus, Draudius, Molanus, &c. by whose direction it is easie to finde the chief Authors or Discourses in those Languages upon any particular Subject.

The like is here endeavoured for our English Treatises, which for their clearness and fulness in matters of practical Divinity, are generally esteemed to be of special use and eminency.

It cannot be expected but that the first attempt in this kind must needs be very defective: But it is easie for any one to alter, or add, as his own better experience shall direct.

I have now by an Asterisk noted some of those Commentators who are esteemed most judicious and useful.

I did farther intend, by some mark to have distinguished them, according to their several Times and Professions, whether Fathers, Rabbies, Papists, Luthe-
rans,

rans, Calvinists. The nature of their
Works and Comments, whether more
brief, by way of Annotation.

{ Analysis.

or more large, by { Questions.

way of { Common Places, or
Doctrines,

whereby younger Students might be di-
rected in the choice of their severall kinde.
But I am forced as yet to lay this aside,
as being a business which will require
more pains and leisure then my other ne-
cessary employments can permit.

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ECCLESIASTES,

Or the gift of
P R E A C H I N G.



T is the end of all *Sciences* and *Arts*, to direct men by certain Rules unto the most compendious way, in their *knowledge & practise*; those things of which in ourselves we have onely some imperfect confused notions, being herein fully and clearly represented to our view, from the discoveries that ther men have made after much study and long experience. And there is nothing of greater convenience for the advancement of Learning, then to finde out those particular advantages which there re for the shorkest way of knowing and teaching things in every Profession.

Now amongst all other callings, this of *Preaching* being in many respects one of the most weighty and solemn, should therefore have its rules and Canons, whereby we may be directed

the easiest, readiest way for the practise of it.

Besides all those Academical preparations by the study of Languages, Sciences, Divinity, with which men should be qualified, and predisposed for this Calling; I say, besides all these, there is particular *Art of preaching*, to which, if Ministers did more seriously apply themselves, it would extremely facilitate that service, making it more easy to us, and more profitable to others.

There are two abilities required in every one that will teach and instruct another. } Σύνορια.

{ *Eppuevēia*

Luk. 21.15
σοφία,
τύπα.

A right understanding of sound doctrine, and an ability to propound, confirm, and apply it unto the edification of others. And the first may be without the other; As a man may be a good Lawyer, and yet not a good Pleader; so he may be a good Divine, and yet not a good Preacher.

One chief reason why divers men, otherwise eminent parts, are herein so slow and unskilful, is because they have not been versed in this study and are therefore unacquainted with those proper rules and directions by which they should be guided in the attaining and exercise of this Gift.

It hath been the usual course at the University to venture upon this calling in an abrupt over-hasty manner: When Scholars have passed over the Philosophical studies, and made some little entrance upon Divinity, they presently think themselves fit for the Pulpit, without any farther enquiry, as if the *Gift of Preaching*, and sacred Catechetical were not a distinct Art of it self. This would be counted a very preposterous course in other matters.

The Gift of PREACHING. 3

matters; if a man should presume of being an Oratour because he was a Logician, or to practise Physick because he had learn'd Philosophy: And certainly, the preeminence of this Profession above others, must needs extremely aggravate such neglect, and make it so much the more mischievous by how much the calling is more solemn.

Now there are several Treatises of many learned men, both Protestants and others, who have written particularly and largely upon this very subject, concerning the *Art of Preaching*; wherein they have laid down such various helps and Rules, as they from their own practise and long experience have found most useful. Among whom, these are some of the most eminent and common :

* Bowls *De Pastore.*

Hen. Alsted. *Theologia Prophetica.*

Frid. Balduini *Institutionis Ministrorum.*

Rich. Bernard, *The faithful Shepherd.*

Joh. Clark *Oratoria sacra exiagæcia.*

Lamb. Danæi *Methodus S. Scriptura in concionibus tractandæ.*

Hen. Dietl. *De ratione studii Theologici.*

Des. Erasmi *Ecclesiastes.*

Nichol. Hemingius *De Pastore.*

Barth. Keckermanus *de Rhetorica Ecclesiastica.*

Geor. Lætus *De ratione concionandi ad Method.*

Anglican.

Will. Perkins, *Concerning the Art of Prophecy.*

Casp. Stresonis *Thechnologia Theologica.*

De methodo concionandi, Anonym.

Jo. Segobiensis *De predicatione Evangelica.*

Abra. Sculteti *Axiomata concionandi.*

Will.

Will.

Shabendi } conciones.

Zepperus De Arte Landiendi }

Besides these, there are above forty other Authors who have writ particularly upon this subject, recited by *Daudius* in his *Bibliotheca classica*, under the head of *Concionatorum instructio*, page 132. To which may be added the directions to this purpose so briefly and fully comprehended in the *Directory*, under besides those many other discourses wherein these things have been largely handled on the bye, though not chiefly intended. In all which, many learned men have laid down various Rules, which to them, according to their several *Genius's* and observations, seemed most useful.

So Fo. Mo-
latus in
Bibliotheca
materis-
rum, under
the head
of concio-
nandi mu-
nus.

And we must not doubt, but that in this as well as in all other Professions, every dayes experience may yield some farther advantage, by discovering yet more facile compendious directions to furnish a man for this calling. And that is the enquiry which is aimed at and attempted in this following discourse.

This service of preaching may be considered under a double notion, as a } Duty.
} Gift.

It is here insisted upon only in the second sense, and may be thus described :

Tis such an expertnes and facility in the right handling and dividing the Word of Truth, as may approve us to be Workmen that need not to be ashamed.

It does require both } Spiritual abilities.
} Artificial

i. Such spiritual abilities as must be infused from above, whereby our judgment and affections shall be

be made experimentally acquainted with all those sacred Truths that we are to deliver unto others. Jam.1.5.
The only way for the attaining of these, is by Psal.25.9.
prayer, an humble heart, and a holy life. John 7.17.

2. Such artificial abilities as are to be acquired by our own industry. And these are either more general, as skill in all those Arts and Languages which are required as predispositions; or more particular and immediate for the act of Preaching, or making Sermons, to which the chief helps are these three;

{ Method.
 { Matter.
 { Expression.

Each of these do contribute mutual assistance unto one another. A good method will direct to proper matter; and fitting matter will enable for good expression.

By *Method* I understand an Art of contriving our discourses in such a regular frame, wherein every part may have its due place and dependence; which will be a great advantage, both to

{ Our selves.
 { Our hearers.

1. To our selves, and that both for *Invention* and *Memory*. A man may more easily find out things, when instead of seeking for them at random, he can have direct recourse unto all those places and heads from whence they may be most naturally collected; and more easily retain them, when they are linked together, and not scattered; Method being as a chain, in which if a man should let slip any one part, he may easily recover it again,
by

by that relation and dependence which it hath with the whole.

Theol.
Prophet.
par. i.c. 10:

3. And so for benefit of the hearers likewise, who may understand and retain a Sermon with greater ease and profit, when they are before-hand acquainted with the general heads of matter that are discoursed of. 'Tis but a bad Rule in *Alsted*, where he advises to conceal, and alter the method for variety sake; *Cryptis dispositionis tollit fastidium auditoris*. This may be true of itching curious hearers, but not of such as regard their own profit and Edification.

An Immethodical discourse (though the materials of it may be precious) is but as a heap, full of confusion and deformity; the other, as a Fabrick or building, much more excellent, both for beauty and use.

There might be divers kinds of methods prescribed, according as mens own fancies, and the variety of subjects and occasions shall require. But that which our gravest Divines by long experience have found most useful, is this of *Doctrine and Use*.

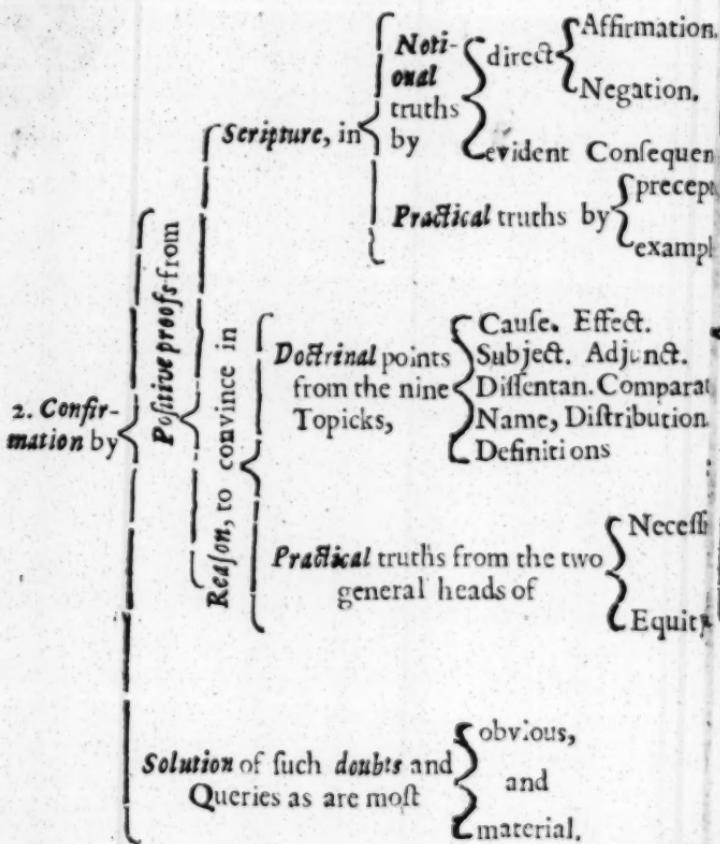
This in the nature of it, is very easie, and therefore most natural, being generally applicable unto any subject. In the true latitude of it, 'tis as full and comprehensive as any other, taking in all such notions as are any way useful and proper. In the branches and gradations of it, 'tis very Logical, putting homogeneous things together, handling generals first, and particulars after.

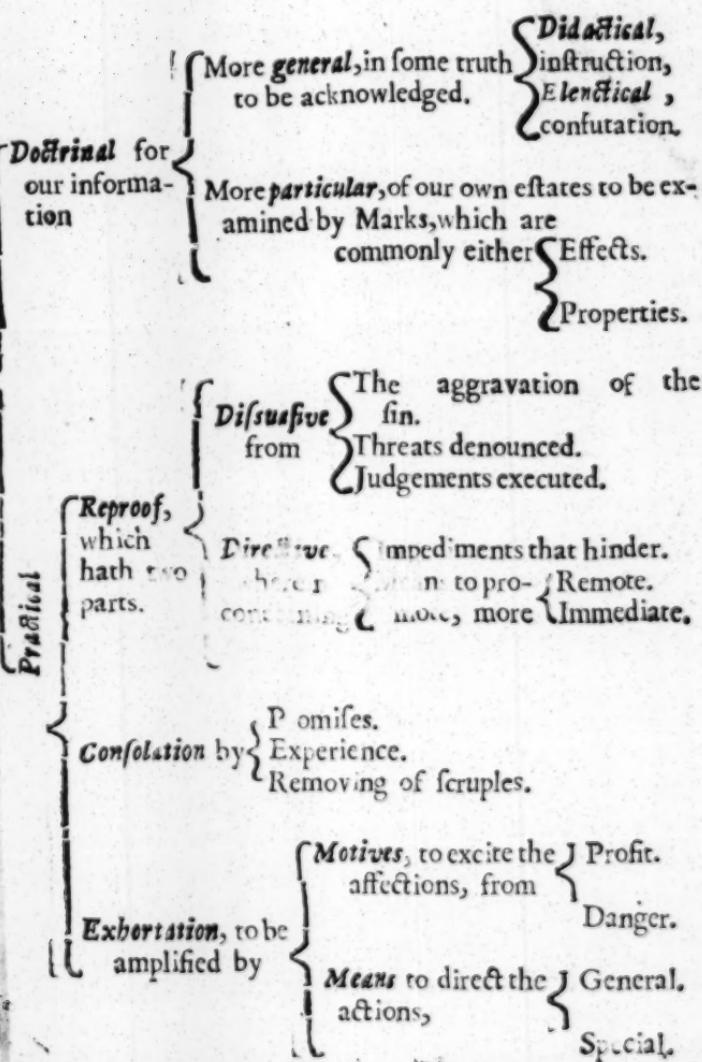
The principal scope of a Divine Oratour
 Should be to { Teach clearly.
 Convince strongly.
 Periuate powerfully. Suitable

Suitable to these, the chief parts of a Sermon
 Exposition.
 Are these three; Confirmation.
 Application.

Each of these may be farther subdivided, and
 branched out according to this following Analysis.

Text by	<i>Unfolding difficulties in the sense, for which we are to consider</i>	The phrase it self		Original.
		according to the		Translations.
		Persons	Who. To whom.	
		The circumstances of the	Occasion.	
			Time.	
			Place.	
			Scope or end.	
			Context.	— <i>Position</i> <i>To Action</i>
		The Analogy of Faith.		
		Other parallel or like Scriptures,		<i>Scriptura</i>
		<i>Distinguishing ambiguous Words.</i>		
		<i>Dividing of the Text, Phrases.</i>		
		<i>which must not be Needless.</i>		
		<i>Obscure.</i>		
Clearing their inference.				
Doctrines deduced from it, by	<i>Shewing the latitude of every</i>	Truth.	Branches.	
		According to their several Duties.	Degrees.	





Besides

Besides those more essential parts recited in this Scheme, which belong to the very nature and substance of a Sermon, there are other lesse principal parts also (not to be neglected,) which concern the external forme of it: Such as these;

{ Preface.

{ Transitions.

{ Conclusion.

The first thing to be entred upon in this Fabric or Method, is the Porch or Preface; which is no always necessary in every common structure but onely when some extraordinary occasion does require it, or by reason of some special reference which the text may have to that particular time and Auditory: And then it should be clear, and permanent, short, as being a thing on the by, and such as may quicken attention unto the following discourse.

The most general and effectual matter for Preface, is, (that which was so commonly used by the Prophets of old) to perswade the hearers that it is the Word of God which is spoken to them, which concerns their everlasting happiness,

Jam. i. 21. and is able to save their souls; That the Ministers do but stand in Christ's stead; That our receiving or despising of them shall be reckoned as done unto Christ himself; which being believed and considered, will be a strong engagement upon the hearers, unto those three qualifications, which are the chief ends of prefacing, namely, to make them

{ Favourable.

{ Teachable.

{ Attentive.

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The next thing to be done, is the *opening of the Text*, according to its proper sense and meaning; to which purpose we may give some brief Analytical explication of the Chapter, or at least so much of it as may serve to clear the Text, and shew the dependance of it on the coherent words.

All Scriptures are either *manifest*, or *cryptical* and obscure: Matters that are *absolutely necessary* to salvation, are express in the first of these; other truths, whether Historical, Doctrinal, or Practical, may be sometimes involved in doubtful difficult expressions.

In the unfolding of which we must observe, that if the natural and most obvious signification of the words do manifestly disagree with other perspicuous Scriptures, then we are to seek for some other meaning, which must always be consonant with the words, and other circumstances of the place.

In the finding out of this, we are not so much to consult with our own fancies; for no prophecy in Scripture is of any private interpretation; but with the Holy Ghost himself, who best understands his own meaning.

All difficult expressions should first be examined according to their original, and most authentic translations, which will give much light to the true meaning of them; though it will be needless to mention any various Readings, Translations, or Interpretations of Scripture to a vulgar Auditory, because it is apt to stagger them, and to raise doubts, rather than to confirm and settle them; But we should pitch upon that, which up-

on serious consultation, we conceive in our own judgements to be most congruous and pertinent.

The circumstances of the place will help much to illustrate any difficulty of it. The Rabbies have a saying, *Nulla est objectio in lege qua non habet solutionem in lacere*; that is, There is not any doubt in the Law, but may be resolved by the context.

We must be careful that all our interpretations be agreeable with the Analogy of faith, and other parallel Scriptures. The consulting of these will be a good mean to preserve us from perverting the Word of God by any dangerous heretical imposition.

Dr. Reynolds Self-denial.

Beware of that vain affectation of finding something new and strange in every text, though never so plain. It will not so much shew our parts (which such men aim at) as our pride, and wantonnes of wit.

These new Projectors in Divinity are the fittest matter, out of which to shape, first a Sceptick, after that an Heretick, and then an Atheist.

There are divers Texts, Historical and Literal, that have a double sense, Typical and Allegorical.

So those places concerning the Brazen Serpent, Numb. 21. 9. John 3. 14. Jonah in the Whales belly, Jonah 1. 17. Matth. 12. 44. Abrahams two wives and sonnes, Sarab and Isaac, Hagar and Ishmael, Gen. 21. Gal. 4. 22. The Law concerning the muzzling the Ox that treads out the corn, Deut. 25. 4. 1 Cor. 9. 9. In all which there is some typical allusion primarily intended.

Allegorical interpretations may lawfully be used also,

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own also, when there is no such natural reference, but
merely a fitness by way of similitude to illustrate
any doctrine. S. Paul gives example for this, 2 Cor.
13, 15. Eph. 4.32.

But here we must observe these three qualifications; there must be *Raritas*, *Concinnitas*, *Utilitas*.

1. We must use them sparingly and soberly.
 2. They must be short and pertinent, not forced and far-fetched.
 3. They must be useful, not for airy and unprofitable notions, being more proper for illustration than for proof.

It will be a great help for the understanding of the Books of Scripture, to know their several times, references and order.

The five Books of *Moses* are as the first bases, by which the whole frame of Scripture may be more easily apprehended.

The other Historical Books that follow will explain themselves. The Psalms do most of them, in their occasions and historical grounds, refer to the Books of Samuel.

The Prophets are ordinarily divided into three ranks. 1. Those that prophesied before the Captivity who refer to the history in the books of Kings and Chronicles, especially the second Book. 2. Those that prophesied in the Captivity, concerning whose times there is but very little mention in the Historical parts of Canonical Scripture. 3. Those that prophesied after the Captivity; unto whom the History of Ezra and Nehemiah hath some reference.

And so in the New Testament, the Epistles many of them refer unto the story of the Acts of the Apostles.

As for the ranking and succession of the books in Scripture, they were not writ in the same order as they are placed; but they are set down rather according to their bulk and largenesse, then the true order.

1. Those that were before the Captivity, are to be reckoned according to this succession.

In the year before Christ.	<i>Obadiah</i>	in the reign of	<i>Ahab</i> , 1 King. 18.23.
920.	<i>Jonah</i>		<i>Jeroboam</i> , 2 King. 14.25.
840.	<i>Amos</i>		<i>Uzziah</i> .
	<i>Isaiah</i>		<i>Jotham</i> .
780.	<i>Hosea</i>	in the days of	
	<i>Micah</i>		<i>Ahaz</i> .
	<i>Nahum</i>		<i>Hezekiah</i> .
700.	<i>Joel</i> ,		<i>Manasseh</i> .
680.	<i>Habakkuk</i>	about the time of	<i>Josiah</i> .
	<i>Zephaniah</i>		<i>Jeboiakim</i> .
610.	<i>Jeremiah</i>		
582.	2. In the Captivity there prophesied		<i>Ezekiel</i> .
			<i>Daniel</i> .

3. From the return out of Captivity till our Saviours coming are reckoned 559 years: About the 18. year of this began *Haggai* and *Zechariah*, long after *Malachi*.

And so in the New Testament; though the large Epistles are placed first, yet they were not written so: 'Tis probable that they were composed according to this order.

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Thess.		50.
Act. Romans:	1 Corinth.	55.
Tim.	2 Corinth.	56.
Tess.	Philip. Coloss. Galat. Ephes. Hebr. Phile-	57.
mon.		61.
Tim.		64.

So for the Canonical Epistles, that of *James* is thought to be written first, then those of *Peter*, then *Titus*, *Paul*, and lastly *John*.

See Lud.

Capell.

Thus likewise for other particular books; that of *Historia Psalms*, some conceive that the 108. should be *Apostol*. 1
first, where *David* doth stir up and prepare himself to this work of making Psalms; *O God, my heart ready, I will sing and give praise*: And 72 Psalm the last, because it concludes with this passage, *The prayers of David are ended*. The ordering of them is not *jure divino*, though it be of very great antiquity; for *S. Paul* doth expressly quote the second *Psalms*, *Acts 13.13.*

The right apprehension of these general notions concerning the proper times and order of several books, may be one good help to the true interpretation of Scripture.

Next to the unfolding of any abstruse and difficult sense, we are to consider likewise the very words and phrases; amongst which, if there be any ambiguous, they must be distinguished and applied according to their proper signification in the Text; *Tropes and Figures* being explained in their natural meaning.

As for the division of the text, it will be needless, unless either the explication of Terms, or the

~~J~~ deduction of *Doctrines* from the several parts ~~as~~ require it. That common practice of dissecting the words into minute parts, and enlarging upon them severally, is a great occasion of impertinent and roving from the chief sense.

The text having been thus unfolded, the next thing to be done is the inferring of *Observations* from it, which should always follow from the words by a strong Logical consequence. The wresting of Scripture unto *improper truths* may easily occasion the applying of them unto *gross falsehoods*.

These observations may be of several kinds either { Mediate, and more remote.
 { Immediate and principal.

Of the first kinde are such as are raised from the occasion, coherence, manner, circumstances, or the denomination of the text; As, whether it be a precept, exhortation, threat, promise, petition, supplication, similitude, &c. All which may afford several hints of instruction, and are not to be passed over without notice: Though these points should be only touched at briefly on the by, at those only insisted upon largely which we conceive to be most agreeable unto the principal immediate scope of the Holy Ghost in that Scripture.

And these observations must be laid down in the most easie perspicuous phrase that may be, not obscured by any Rhetorical or affected expressions, so if the hearers mistake in that, all that follows will be to little purpose.

The Doctrine being mentioned (if there be

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parts (any necessity) we may briefly clear the inference of
dissect it, by shewing its necessary dependence on the
ng up text.

rtinent Then (if the matter be capable of it) we may
farther enlarge it in its several branches and degrees,
the ne by shewing the full latitude and extent of every
rvaratio truth or duty.

rom t · The Text and the Doctrine being thus opened,
e wre we should in the next place descend to the Confir-
y easi mation of it; rememb ring always to connect
^{s fal} these several parts by some plain and brief transi-
tion, that so the method may be the more perspi-
kind cuous.

Now here are two sorts of proofs

"O*l.*

{Διοτι.

The Quid sit, and Cur sit, That is to say, and why
it is so. the first is properly from Testimony, either
Divine,
Humane.

Divine Testimony is either from Precept.
some Scripture Example.

1. For Precepts, it will be needless to heap up
many proofs; but 'tis enough to suggest two or
three of the most pertinent places, with some brief
explication of them.

2. For Examples, it is a rule, *Exempla magis
movent impria;* There may be much advantage in
the inequality of examples; Lilies, Sparrows, Pit-
mires, Heathens.

Testimonies of Fathers, Decrees of Councils,
Consent of Churches, Confession of Adversaries, Rev. 2.10.

may all be of good use, if they are suitable to matter and Auditory : Testimonies of Heathen may be proper to shew a truth agreeable unto natural light.

Though Scripture can best inform us what is true and false, yet humane Records can tell us what is new, and what is ancient.

But here we must be careful that we do not *Hagar* the handmaid out-brave her Mistress *Sarah*, that we do not prefer blear-ey'd *Leah* before beautiful *Rachel*. To stuff a Sermon with citations of Authors, and the witty sayings of others, is to make a feast of vinegar and pepper ; which may be very delightful, being used moderately as *sauces*, must needs be very improper and offensive to be upon as *diet*.

The Reasons of the Doctrine should be such as may convince the judgement concerning the real ableness of any truth or duty, which are herein distinguishable from the motives belonging to the Application, because these refer properly to the convincing of the judgement, thole to the exciting of the affections.

In practical matters, the general heads from whence the reasons are deducible are three.

Necessity.

two, { Equity : which are capable of very many subordinate branches.

In other *notional* doctrinal points, the nine picks, to which we are directed in Logick and Rhetorick, may be good helps for the invention of proper arguments.

When we have confirmed the Proposition

ble to the ~~fitive proofs~~; the next thing to be done, is the
eathen moving of such *doubts and queries*, either from
unto natural reason, or ambiguous Scriptures, as are most
naturally emergent and proper.

what is true. Not that any evident position or consequence
us what from Scripture does need all this proof in it self,
ut the better to instruct us in the agreement and
do not harmony of Sacred Writ, and the more power-
ess Sarahilly to convince the judgement, which in some
fore beausies will be apt to finde out shifts and evasions,
tations whereby to delude it self, and escape conviction;
is to mak hereas we shall embrace any doctrine with a
ay be verroger assent, and rest upon it with the whole
ances, buent of the affections, when it comes in upon us
e to be forth a full stream of evidence. But here we are to
emember, that the too long insisting on a con-
be such assed truth, is apt to nauseate and flat the attenti-
ne reason.

herein di Having thus passed over the *doctrinal part* in the
o the Application and confirmation of the words, we are
the com the next place to descend unto the *application of*
exciting them, which is the life and soul of a Sermon,
hereby these sacred truths are brought home
eads from a mans particular conscience, and occasions,
are thend the affections engaged unto any truth or
uty.

very many The Application is frequently mentioned by se-
eral Authors, according to a double acceptation;
nine To sometimes it is taken more strictly, as it is distin-
ogick andvished from the Uses, and refers onely to those
ention of particular passages of them which do more espe-
cially concern the present time and Auditory.
sition byometimes it is taken more largely, as it compre-
p spositi

bends all the Uses that are inferred from the Doctrine. And so I understand it in this place.

In the enlarging of this we are to observe this caution, That the several Heads or Uses we are to insist upon, must not here be handled in *general notional* way, as in the Doctrinal part; but in such a *home and applicatory* manner, as may have some peculiar reference unto the hearers.

The chief Rules or Canons that concern this part are these two :

i. Every Scripture does affirm, command, threaten, not only that which is expressed in it, but likewise all that which is rightly deducible from it, though by *mediate consequences*.

^{i Cor. 20.} ii. An example hath the force of a rule; all of them being written for our learning. But then we must be careful to examine and discern whether the example be *extraordinary* or *ordinary*, according to which the application must be properly made.

The Apostle tells us that the whole Scripture is given by inspiration from God, and is profitable *περὶ διδασκαλίαν*, for *Doctrine*, *περὶ ἔλεγχον*, for *reprobation*, *περὶ ἐπανόρθωσιν*, for *correction*, *περὶ ταύτην*, for *instruction in righteousness*, that the man of God may be perfect, being perfectly instructed in every good work, 2 Tim. 3.16.

In that place all the Uses to which Scripture may be applied, are briefly set down.

Application is either } Doctrinal.
 } Practical.

Doctrin

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Doctrinal application is for our information in some truth to be known or believed, which must follow from the Doctrine before delivered, and confirmed by a natural Logical consequence, as that doctrine does from the text.

And this is of two kindes, *Didactical.*
Elenchtical.

1. *Didactical*, in some positive truth, *περιδιασκαλατην*, which is commonly stiled a Use of Information, and should consist of such pertinent doctrinal truths as will most properly follow from the Observation. In the deducing of these it would be an endless busines to take in all those inferences that are remote or collateral; but we should pitch upon some few that are more principal and immediate. Where those Logical directions may be useful, concerning the collecting. 1. Of a general from a special, as Rom. 4. 3, 4. 2. The less from the greater, as John 10. 25. Rom. 8. 32. 3. The greater from the less. 1 Cor. 9. 9, 10. 4. The effect from the cause, Heb. 2. 8. 5. The cause from the effect, John. 6. 45, &c.

2. *Elenchtical*, *περιελεγχον*, in some controverted point, which is usually called an Use of confirmation, for the refuting of such erroneous positions as do subvert the truth.

Where it will be needless to raise up any old obsoletes errors as now lie dead, and do not trouble the Church; but we should take notice only of such, as being pertinent to the subject in hand,

do

do most infect the present times and places wherein we live.

And herein we ought to be specially careful, that we manage these Polemical discourses, 1. With solid pressing arguments, making our answers as clear as the objections: for if these be plain, and those perplexed, instead of confuting, we shall rather confirm the error.

2. With much weakness and lenity in differences not fundamental, 2 Tim. 2. 25. soft words and hard arguments being the most effectual way to convince.

Another part of this applicatory information may be for the discovery of our own particular estate and condition, in regard of our assent unto any truth or practice of any duty, where we are to try our selves by marks or signs, and these for the most part are in the nature of Effects,

{ Properties.

which are the surest demonstrations of the nature of any thing.

Practical application is either, *τεῖς* { *ἰτανόποδωσις*.
παιδεία.

1. For correction of manners, commonly styled a Use of Reproof, Terror, Dehortation, to dissuade and fright men from any sinful course. In the urging of this there is much prudence to be express in distinguishing betwixt sins of infirmity, and sins of wilfulness and frowardnesse, and accordingly proportioning the severity of our reproofs.

This is generally to be observed, that in all reprehensions, we must express rather our love than our

our anger, and strive rather to convince them to exasperate ; though, if the matter do require any special indignation, it must be the zeal of a displeased friend, rather than the bitterness of a provoked enemy : 'Tis too much levity to check men in an ironical jeering way ; and 'tis too much rashness to reprove men in a furious revengeful manner.

This Use should be more especially directed against those particular sins of the times and places wherein we live. And because in it self it may be very displeasing unto the guilty hearers, which will much prejudice the power and operation of it ; we should therefore sweeten it by some gentle insinuations, wherein it might appear that it proceeds from our affection, and care of their welfare, that there is a necessity of insisting upon it, both from our duties, and their danger.

The proper heads for amplification of this Use, are twofold. 1. *Disswasive*, 2. *Directive*.

1. *Disswasive* may have these three heads.

First, the *aggravation* of the sin.

Secondly, the *threats* denounced against it.

Thirdly, the *judgements* executed upon it.

All which are farther capable of many subordinate amplifications, by comparing one sin with others that are like, or less ; by mentioning the evil effects, consequent, adjuncts, facility or difficulty, indignity, or any other argument that may breed in us *shame* and detestation of the sin, *compassion* of our own selves, *repentance* for our offences past, and greater *vigilancy* for the future.

2. The

2. The Directive part should mention the impediments that hinder, and such means or helps whereby we may be enabled to avoid and overcome any sin. 'Tis not enough for the Physician to inveigh against the malignity or danger of a disease, but his chief care must be to direct unto the remedy and cure of it. And for this the prescriptions must be various, according to the several kindes of offences. But this directive part is reducible also under the Use of Exhortation; only here is the difference, that in this place it does properly belong to *Dissuasion*, in the other to *Perswasion*.

2. Παρδεία, or *Instruction in Consolation, righteousness unto every good work, may include*

Exhortation.

1. A Use of *Conscience* is, when we apply the comforts that rise from any doctrine unto the particular state and consciences of our hearers. This is one main end of the Scriptures, which were written for our learning, that we through patience and comfort of the Scriptures might have hope. And it should be the special care of a Minister, to attend τὴν παραχλόντος, unto Consolation, (as the word may signifie) like a wise Physician to apply *Lentives* and *Cordials*, where the condition of the Patient does require it, as well as *Corrosives* and *Purges*.

This Use may be amplified by these three heads :

1. By the promises that are made in Scripture.
2. By the experience of others.
3. By removing of such doubts and scruples as

an afflicted soul might suggest.

In all afflictions, whether outward or inward, we should endeavour to chear up the faith of the dejected hearer, by proposing suitable comforts, by raising his thoughts from *sense* to *faith*, from *present* things to *future*; Pressing upon him the con-^{Eccl. 3.11.}
^{Rom. 8.28}sideration of Gods wise Providence, by which all things are disposed for the best; his *sure Promises* in Christ, by whom we may certainly enjoy plentiful redemption and eternal glory: And though for the present the way of Piety may seem to be full of trouble and opposition, yet 'tis most safe in the issue; and the day of redemption does draw nigh, when those that are good shall be delivered from all their sufferings, and every man shall receive according to his work.

2. *Exhortation* is for the exciting and quickening of our affections unto any grace or duty. 'Tis so principal a part of preaching, that *Acts* 13. 15. all that was to be spoken is called *Exhortation*. The chief end of an Orator is to perswade (say the Philosophers;) *Finit Oratoris est persuasio*: And therefore that Preacher who in his discourses does onely flourish in general notions, and does not drive at some particular argument, endeavouring to press upon his auditory the *belief* or *practise* of some *truth* or *duty*, is like an unwise Fisher, who spreads his net to the empty aire, where he cannot expect any success of his labours.

This Use hath two Motives to perswade.

common heads,

of amplification,

Means to direct.

1. *Mot.*

1. Motives should be such as do most properly and powerfully work upon the *affections*, and therefore are derivable from those two general places, of

Laudable
Possible,
Facile.

	Honestum.
1.	Benefit in doing it, {
	Vile. Fucundum.
2.	Hurt or danger in neglecting it, {
	Inutile. Amarum.

Which are capable of very many subordinate branches; and these may sometimes be the more effectually pressed, by adding to them some affectionate conjurements and obsecrations, like those of the blessed Apostle, Eph. 4.1. *I beseech you brethren by the mercies of God.* 2 Tim. 4.1. *I charge thee before God, and the Lord Jesus Christ, who shall judge the quick and the dead, &c.*

i Cor. 1.
10.
Phi. 2. 1, 2.

Means or directions should consist of such particulars as may best conduce to the attaining of any grace, or the performance of any duty. And these may may be either

1. General; as Prayer, seeking it from God who is the foundation of all good; setting apart some solemn time for our more particular enquiry after it; improving our abilities and opportunities to this purpose, &c.

2. More Special; according as the nature of several subjects shall require, and Scripture or experience direct.

These are the chief Uses to which Scripture may be applied: They are frequently mentioned under more, and different names; but they are all reducible

ducible to these heads ; It is not necessary they should be all insisted upon in every Sermon, but onely such of them, as may be most suitable to the Text, and *seasonable* to the time and auditory.

The *Conclusion* should consist of some such matter as may engage the hearers to a serious *remembrance* and *consideration* of the truths delivered, that they may revolve upon them, and be carefull to renew that impression, which has thereby been made upon their souls by conference and meditation. To which purpose, as the *milder affections*, τὰ μὲν, do best suit with the *introduction*, which must insinuate into the love and attention of the hearers ; so τὰ πάσην, more *eager* and *vehement* *affections* will best become the Conclusion, as supposing then that we have won the cause we did contend for, convinced and perswaded the auditory beyond all opposition.

And therefore here it will be proper to recapitulate some of the most effectual arguments, which may leave the hearers moved and stirred up in their affections.

Thus much briefly concerning the most easie method, and true Logick of a Sermon, which was the first thing proposed to be discuss'd, and being rightly understood, may be a very great help to facilitate this service of preaching.

The next general head to be insisted upon is, concerning the invention of matter, where there are two things considerable.

I. The seasonableness of it to the time and auditory.

2. The pertinency of it to the text, or subject we are to treat of.

The first of these must be left to the prudence of the Minister, in distinguishing of times and emergencies, in applying himself to the several conditions and necessities of his hearers, whether they are to be taught and instructed in some necessary truth, or to be excited unto some necessary duty: to which purpose; he must consider whether the generality of his hearers be either ignorant or knowing; whether enemies to Religion, or Professors of it; whether meerly formal, or truly pious; whether more cheerful and zealous, or more cold and sluggish: According to which variety his Doctrine and expressions must be variously suited. To use the same matter and manner in all Auditories, is as if a Shoemaker should make all his ware of an equal size for children and men, great and little; there being as much difference betwixt the inward gifts and necessities, as betwixt the outward statures: As in other invitations, we carve that to the guests which is most suitable to their several palats and appetites; so in these spiritual feasts, we should be careful to fit our preparations unto the capacity and edification of the hearers: This is the meaning of the Holy Ghost, ὁ θεοποιεῖς τὸν λόγον, rightly to divide the Word of truth; when like a faithful Steward, he does proportion his dispensations according to the exigencies of the Family; when like a wise Physician, he does fit his prescriptions according to the several necessities of his Patients. This is to have the tongue of the learned, which knows how to speak a word in due season.

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2. The matter must be pertinent and natural unto the subject we are to insist upon: for want of skill in the invention of this, many men (especially young beginners) are very apt to complain of much driness and slowness in their compositions, and to take any hint of flying out into impertinent Amplifications, not being able to enlarge themselves, and keep close to their Text.

Now there is a threefold remedy against this:

Prayer.

Reading.

Meditation.

By the first, we must be prepared and directed both in our judgements and affections; by the second, we may inform and furnish our selves with materials; by the third, we may digest them into the most proper way for the edification of others. *Lection inquirit, oratio postulat, meditatio invenit, contemplatio degustat* (saith a Father;) Prayer does desire, Reading does enquire, Study and Meditation do discover and digest.

August. de
Scal. s pa-
rad. c. 2.

1. *Prayer*, that God would direct and enable us for the particular service that lies upon us. It was an usual saying of *Luther*, *Bene orasse est bene studuisse*; he always found himself in best temper for study, when he had first composed his thoughts, and raised up his affections by prayer: And certainly the weightiness of the service may

justly deserve this preparation. For if Queen Esther, if Nehemiah, being to speak unto an earthly King, for the temporal safety of their people, did first prepare themselves this way, much more then should Ministers, who are to be Embassadors from the great God, concerning that weighty businesse of mens eternal salvation.

2. *Reading.* It was the Apostles advice to Timothy, 1 Tim. 4. 13. Give attendance to Reading. And he sayes, that it is the study of the Scriptures, that must make the man of God perfect, throughly furnished, 2 Tim. 3. 17. If this were necessary in those primitive times, when men were extraordinary inspired with special gifts; much more now, when we cannot expect any immediate infusion, but must apply our selves unto the natural proper means of attaining any ability.

3. *Meditation and Study,* 1 Tim. 4. 15. Meditate on these things, give thy self wholly to them; εν τοσσις ιδι, Be in them; which phrase implies much intention and industry in our studies. Demosthenes would have such a one branded for a pernicious man to the Commonwealth, who durst propose any thing publickly which he had not before hand seriously pondered. What impudence is it then in the great businesse of salvation, when a man appears before the Church, Angels, God himself, to discourse in a loose irreverent manner, so as to nauseate and flat the devotion and attention of the hearers, to prostitute the esteem and authority of that sacred ordinance.

Nic. Hen.
ning. D:
Pattore.

Let such rash persons consider, Qualis sit res
evile

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ovile Christi, quam pulchra & Deo grata sit ovinum
Christi societas, in cuius medio Dominus ille est, cui
sol & luna famulantur, cui ad sunt ministri ejus mil-
lia millium & decies centena millia; Quanta molis
est regnum Christi erigere, & Saranae palatia de-
moliri, &c?

But now because amongst those helps of invention which fall under the Rules of Art, this of Reading is one of the principal, therefore it will deserve a more large and particular consideration.

There are two things which in our reading and study may be of great advantage. 1. Good Books. 2. A right Method and series of matter to be first and most exactly inquired into.

There is no external help more effectual to direct a man unto pertinent useful matter upon all subjects and occasions, than a well-contrived Library, wherein upon any emergent doubt or difficulty he may have recourse unto the advice of other grave and learned men, who (it may be) have bestowed a great part of their time and study, in the resolution of that particular business which he hath occasion to enquire into.

There are many men whose natural parts would extremely improve and grow very eminent, if they had but the knowledge and help of such Authors, as are most suitable to their *genius* and empliment, whereas on the other side their abilities are much damped and kept low, whilst they are confined only to a scant ill chosen Library.

There is as much Art and benefit in the right choice

choice of some books with which we should be most familiar, as there is in the election of other friends or acquaintance, with whom we may most profitably converse.

And this knowledge of Books, as it is in it self a very *specious* part of learning, making oftentimes more pompous shew then the knowledge of things, so is it likewise of very great use and advantage: For the attaining of this, the most proper effectual way is, by our own study and experience in the works of several Authors: But because that is a busines of vast industry and much time, scarce consistent with the frequent returns of publike service required of a constant Preacher, unless he be beforehand qualified for this by his education and leisure at the University; therefore there is another help to expedite our enquiry in this kinde; namely, the perusal of such books as do give a particular account of all Authors, the times when they lived, the *works* they have published, with the several *subjects* they have insisted upon their *Edions, Translations, Corruptions*, their esteem and authority; of which kinde there are several Writers, both Protestants and Papists: Such are these Discourses.

Pauli Bolduani *Bibliotheca Theologica.*

Georg. Draudii *Bibliotheca Classica.*

Eusebius de *Scriptoribus Ecclesiasticis.*

Gesneri *Biblioth. cum Simleri supplemento.*

Hieronymus de *Scriptoribus Ecclesiast.*

Fabiani Justiniani *Index Universalis,*

Johan. Molani *Biblioth. materiarum.*

Photii Biblioth.

Possevini Apparatus Sacri.

Sexti Senensis Biblioth.

Trithemius de Scriptoribus Ecclesiasticis.

Dav. Tossani Synopsis de Patribus.

Gilberti Voetii Biblioth. Theolog.

Amongst whom there are some that go by an Alphabetical order of the Authors names, as *Photius*, *Sextus Senensis*, *Possevius*, &c. Others observe an Alphabetical order in setting down the several matters and subjects they insist upon; as, *Balduanus*, *Draudius*, *Gesner*, *Justinianus*, &c. So that if a man would know either what subject any particular Authors have treated upon, or what Authors have treated particularly upon any subject, he may in them see references to this purpose.

These are esteemed the most advantagious helps for the understanding of books in general; but more particularly, the Authors which are most proper and useful for the study of a Divine are reducible to these three heads;

Those which concern the { Scripture.
the study either of { The Body of Divinity.
Antiquity.

The understanding of Scripture being one of the chief businesses of a Minister, to which all his other studies are subordinate;

'Tis to be supposed therefore in the first place, that he is provided with the Old and New Testaments, both in their *Originals* and most authentick *Translations*.

The chief Translations of the Bible may be
 distinguished into those which are either in the
 Learned } Language.
 Vulgar }

The Translations of the Old Testament into the learned Language, are chiefly of five heads.

1. Into *Chaldee*, commonly called the *Targum* or *Chaldee Paraphrase*, which in the *Historica Books* do for the most part render the true sense of the Original, but in the *Hagiographa* is exceeding full of mistakes, and do seldom come neer the right meaning.

2. Into *Greek*, the chief of which is the *Septuaginta* by the 72 Interpreters, (as the Tradition goes) which hath been always esteemed of great authority and repute.

The other great Translations by *Aquila*, *Symmachus* and *Theodosio* are now lost, excepting only some few fragments of them which yet remain.

3. Into *Arabick*; This Translation hath been formerly published only for some parts of the Bible, as the *Pentateuch*, *Psalms*, and is by some learned men rejected, as being ignorantly done, not from the Original, but out of some other Translation; and by some corrupt copy. It hath since been published for the whole Bible in the King of France his late Edition.

4. Into *Syriack*, This hath been esteemed for genuine and faithful.

5. Into *Latine*, of which Version there are several kindes, but the chief of them are these five.

1. The *Vulgar*, commonly ascribed to S. *Hierome*, though there be great reason to doubt of it.
2. *Pagnines* Translation, which is of good antiquity and esteem, published *An. Dom. 1523.* altered by *Arias Montanus*, in the Interlineary Bible.
3. The *Tigurine* Translation begun by *Leo Juda*, and finished by other Reformed Divines, *Anno Dom. 1543.* published by *Robert Stephens Munsters. 1557.* with Notes annexed, which he ascribes to *Vatablus*.
4. The Translation of *Sebastian Castalio*, which is for the most part very elaborate and subtile, but not without too much affectation of Elegance, published first, *Anno Dom. 1551.*
5. The Latine Version which is in most common use amongst us, being performed by those learned men *Fran. Junius*, and *Emman. Tremelius*, with very great diligence and judgement.

The Translations of the New Testament into the learned Languages are either into
 { *Syriack*
 { *Latsine*.

1. The *Syriack* is of good antiquity and esteem, but was heretofore defective in some Books, namely the 2 and 3 Epistles of *John*, the 2 of *Peter*, *Jude*, and the *Apocalypse*, which have been lately supplied by Mr *Pocock*.

2. The *Latine* Translations are chiefly of three kindes, namely, 1. The *Vulgar*. 2. *Erasmus*. 3. *Bеза*, which are all commonly known, and in their several kindes of good repute.

Now

Now for the Translations of the Bible into our own vulgar tongue, there are some of these so ancient as *Henry* the eighth's time, by Mr. *Tindal* and *Matthews*; but these Translations were not so much from the Original *Hebrew* and *Greek*, as from some other *Latine* Version, and therefore are not esteemed of any great authority.

The English Translations that have been of most common use, and greatest repute, are these three:

1. The *Geneva* Translation; so stiled, because it was finished in that place by some English exiles in Queen *Maries* time, being first published, Anno Dom. 1560.

2. The *Bishops* Bible in the beginning of Queen *Elizabeths* Reign, by Archbishop *Parker* and others, which because it was not so exact and carefully done, too often following the *Greek* rather than the *Hebrew*, and so liable to divers mistakes (as may appear in the Reading-Psalms of the *Liturgy*) therefore King *James* caused another most exact Translation to be made of it in his time; which is by way of distinction called,

3. The *Kings* Bible; being that which is now in common use amongst us.

The various editions of the Bible in the learned Languages have been so multiplied, that it is not easie (if possible) to recite them: Amongst those that are esteemed either of greatest Antiquity, Elegance or Correctednes, I still mention some of the chief.

1. The *Hebrew*, with other Translations annexed, is of several kindes and editions.

Hebrew
with trans-
lations.

The

The Complutensian in *Spain*, containing the *Hebrew, Greek, Latine*, together with the *Targum* upon the Pentateuch, in six Tomes, fol. *Anno Dom. 1515.*

Munsters edition, with his *Latine Version*, and some Notes out of the *Rabbines*, printed at *Basil.* *An. Dom. 1534.*

The King of Spains Bible, printed at *Antwerp*, 1571. in eight Tomes, fol. containing the *Hebrew Text*, the *Septuagint*, the *Chaldee Paraphrase* and *Vulgar*, with a *Latine Translation* of the *70.* and *Targum*; And for the New Testament, the Original *Greek*, the *Vulgar* and *Syriack Versions*, together with a *Latine Translation* of the *Syriack* by *Guido Boderianus*; besides an Interlineary Bible, and a large *Apparatus*: All very elegantly and correctedly printed.

Vatablus his edition in three vol. fol. 1586. Containing the *Hebrew*, the *Septuagint* and *Latine*.

The King of France his Bible, lately printed at *Paris*, containing all that is in the King of Spains Edition, excepting onely the Interlineary Bible and the *Apparatus*; and having further added the *Samaritan Pentateuch*, and a Translation of it, a *Syriack Translation* of the Old Testament, and an *Arabick Translation* of the whole Bible, with *Latine Translations* to each of them: A very pompous magnificent work, had the *Corrector* bestowed as much diligence and skill, as the *Publishers* did cost.

2. The edition of the *Hebrew Text* without Translations, are likewise of divers kindes:

By *Plantine*, with much truth and exactnes, Hebrew alone; both

both in fol. — quarto, octavo, with, and without points at several times.

By Robert Stephens at Paris in quarto in a very fair large Character, and after very elegantly and most correctedly in 16^o.

By Hutter in a fair elegant Character, which distinguisheth the radical and servile, the deficient and quiescent letters, Hamburg, 1587.

By Buxtorfe, with large Rabbinical Notes and Comments, 1618.

Septuaginta: 3. The Septuagint, distinct from the Original Text, is printed at Rome, and at London. At Franckford and Paris with a Latine Translation, and the fragments of the old Greek Interpreters, Aquila, Symmachus and Theodosius; which fragments may likewise be had distinct in Drusius his *Fragments Veterum*, augmented with several other Explications and Annotations of his own.

New Test. 4. The New Testament for the chief Edition of it hath been mentioned before, besides which there are very many others that are commonly known.

Next to these there are some other Discourses that in their several kindes may be very useful. Amongst these some are

{ 1. Preparatory.

{ 2. Principal and more direct.

1. Those may be stiled *Preparatory*, which lay down rules and directions for the profitable reading, and right interpretation of Scripture; Such as these:

Ferdin. de Escalante *Clypeus concionatorum.*

Wolfgang. Franzius *de Interp. S. Script.*

Salom.

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✓ Salom Glaffii *Philologia sacra.*

And. Hyperius de S. Script. lectione.

Flaccii Illyrici, *Clavis Scriptura pars secunda.*

Jo. Euseb. Nierembergius de Origine Scripture:

And. Rivet. *I/agoge.*

Nicol. Serrarii *Prolegom. Biblica.*

Ludov. de Tena *I/agoge.*

Michaelis Waltheri *Officina Biblica,*

2. The Books that do more principally and directly tend to make a man a good Textuary, may be reckoned up under these three Heads :

{ 1. Concordances.

{ 2. Commentaries.

{ 3. Reconcilers.

1. Concordances are of very great use, both for the unfolding of difficult Texts, by referring to parallel Scriptures, and to enlarge upon any Theme with the most proper Quotations, as also for the directing of us unto such Texts of which we have onely some confused imperfect remembrance.

These are of two kindes, for { Words.
{ Things.

Concordances for Words, are those which reckon up the several places wherein such a word is mentioned.

These

These are either for the

Translations Original

Old Testam.	Hebrew, <i>Buxtorfius.</i> Chaldee, in some places of <i>Dan. & Is. Mart. Trostius.</i>
N. Testam. in Greek	{ <i>Hen. Stephanus.</i> <i>Lucis Lexic. N.T.</i>
Old Testament into Greek by the Septu-	gint, <i>Conrat. Kircherus.</i>
New Testam. into Syriack, <i>Mart. Trostius.</i>	
Both into	{ Latine. <i>Hen. Stephanus.</i> English. <i>Cotton, Newman.</i>

A Concordance of things does sum up all the pertinent Scriptures unto any particular head or common place which drive at the same sense, though it may be of different words: Some of these are in *Latine*; as,

Allotti *Thesaurus.*

Berchorii *Index moralis.*

Pet. Eulardi *Concordantia morales.*

Marlorati { *Thesaurus.*
Enchiridion.

Dan. Tossani *Index.*

Georgii Viti *Doctrinale Bibliorum.*

There are some others of this kind in our English Tongue:

Mr. Bernards *Thesaurus Biblicus.*

The *Fort-Royal* of the Scriptures.

Clarks *Holy Oyl.*

Wilsons *Dillionary.*

Unto these may be added those Treatises that handle the several acceptions of words and phrases in Scripture; as,

Flaccii

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Flacci Illyrici Clavis Scripturae.

Mr. Leigh's Cruxica Sacra.

Petri Ravanelli Bibliotheca sacra.

Commentators are either Matter.
upon some particular Books.

Those I stile Commentators upon matter, who do insist upon the explaining of some peculiar subject, dispersedly contained in the several parts of Scripture. Such are those that handle

Scripture-Philosophy; as,

Valesius de Sacra Philosophia.

Levinus Lemnus de Plantis sacris.

Franc. Rueus de Gemmis sacris.

Wolf. Franzius Hist. Animalium sacr.

Joan. Bustamantinas de Animalibus S. Scripturae.

Scripture-Chronology; as,

Hen. Alstedii Chronologia sacra.

Hugh Broughtons Consent.

Laur. Codomanni Annales S. Scripture,

Mr. Lightfoot his Harmony.

Sir Walter Rawleigh's history.

Jac. Saliani Annales à creatione ad Christum.

Jos. Scaliger de Emendatione Temporum.

Dr. Drake.

Ja. Usherii Annales.

Dr. Simsons Chronologia.

Scripture-Geography, or Topography; as,

Jo. Adamannus de situ terræ sanctæ.

Christ. Adricomii Theatrum terra sanctæ.

Bocharti Geographia sacra.

David

David Chytræi { *Itinerarium.* } *totius S. Scrip.*
Chronic.

Mr. Fuller *Holy land.*

The Travels of the Patriarchs.

Scripture-Measures and Weights, as,

Boizardus.

Dav. Chytræus.

Rob Cenalis.

Pet. Cisconius.

Epiphanius.

Hulsius.

Joh Mariana.

Oocco.

The Proverbial expressions either used or alluded to
in Scripture, or *Adagia Sacra*, as,

Martin. Delrius.

Joan. Drusius.

Andreas Schoettus.

Joach. Zehner.

The Allegories in Scripture.

Isidor. Hispalensis *de Alleg.*

Hieron. Laureti *Sylva Alleg. totius Scripture.*

Ottomarus Luscinius.

Robert. Holcor. *Alleg. viriusque Testamenti.*

The Schemes and Tropes used in Scripture.

Beda.

Cassiodorus.

Flaccius

Flaccius Illyricus *in parte secunda.*

Barthol. Westhemeri *Tropi insigniores ex nostro
que Testamento,*

There might be divers other the like subjects instanced in, but these are some of the chief. Now in all difficulties that refer to any of these heads, a man may expect more full satisfaction from those Authors that *purposely* insist upon them, than from others, who do more *promiscuously* comment at large.

Commentators upon the Books of Scripture are very numerous, and of various kinds : I shall mention only some of those whose names are common and most eminent.

Upon the Whole Bible.

Engl. Annotat.
Hugo Cardinalis
Diodore Annos.
* Hugo Grotius
Jo. de la Hay
Nicol. Lyranus
Mariana
Quistorpius

Waltheras
Steph. Monochius
* Pareus
Conrad Pelicanus
Piscator
Eman. Sa.
Jacob Tirinus
Dutch Annotations.

See many
other
Commenta-
tors men-
tioned in
Pfefferin
Drudius
Schodus,
The Ox-
ford Cata-
logue.

On the Pentateuch.

Hen. Alstedius
Benedict. Aretius
* Henry Ainsworth
Jac. Bonfrerius
Jo. Brentius
Francis. Junius

Tho de Vio Cajetanus.
* Johan. Calvinus
Seraph. Cappo à Porre-
tta
Catena Veterum

D

David

Dav Chytræus	Fab. Paulutius
Jo. Dofius	Piscatoris Questiones
* Paulus Fagius	* August. Steuchus Eubinus
Ferus	* Theodoret
Gregorius Magnus	* Tostatus
Arth. Jackson.	Jo. Trap.
Corn. à Lapide	
Oleaster	

On *Genesis.*

Tho. Aquinas	Wolf. Musculus
Augustinus	Joh. Mercerus
Jo. Chrysostome	Marinus Marsenius
Cyrillus Alexand.	Origines
Matt. Delrio	Dav. Paræus
Benedict. Fernandez	Ben. Pererius
Jo. Gerhardus	* And. Rivet
Jo. de la Hay	Victorin. Strigelius
D. Hieronymus	* And. Willet
Mart. Lutherus	Lod. Ystella
Aug. Marlorate	Hulder. Zuinglius
* Pet. Mart.	Christ. Cartwright
* Job. White on 3 first ch. Needler.	Runigopius.

Upon *Exodus.*

John de la Hay	Benedict. Pererius in 15 p. cap.
Jansenius in 15 p. priora cap.	* Andrew Rivet.
Arth. Lake in cap. 19.	* And. Willet
* Lorinus	Hulder. Zuinglius
Christoph. Pelargus	Christ. Cartwright
Balthazar. Paez in 15 p. cap.	Brentius

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On Leviticus.

Cyrillus Alexand.	Christoph. Pelargus
* Jo Lorinus	Pet. Serranus
Origenes	* An. Willet

On Numbers.

Guil. Attersol	Origenes
Francis. Junius	Christ. Pelargus
* Johan. Lorinus	

On Deuteronomy.

* Jo. Lorinus	Aug. de Quiros.
Mart. Luther	* Jo. Wolfius
Christoph. Pelargus	

On Joshua.

Augustinus	Jo Mayer
Bonfrerius	* And. Masius
Brentius	Cosm. Magalianus
Cajetanus	Arias Montanus
* Calvinus	Origenes
Carthusianus	* Nicol. Serrarius
Chytræus	Rupertus
Drusius	* Theodoret
Jo Ferus	* Tostatus
Arth. Jackson	Hugo. de S. Victore
Lavaterus	* Jo. Wolfius.
Corn. à Lapide	

On Judges.

Augustinus	Jo. Mayer
Jac Bonfrerius	Pet. Martyr
Jo. Brentius	Arias Montanus
Mart. Bucer.	Cosm. Magalianus
Tho. de Vio Cajetanus	Pellicauus
Chytraeus	Rich. Rogers
Jo. Drusius	* Nic. Serrarius
Jo. Ferus	* Theoderet
Corn. à Lapide	* Tostatus
Ludo. Lavater	Hugo de S. Victore

On Ruth.

Gab Acosta	Jo. Mayer
Ven. Beda	Pellicanus
Jac. Bonfrerius	Nic. Serrarius
Jo. Brentius	* Gasp. Sanctius
Tho. à Vio Cajetanus	Topshel
Chytræus	* Tostatus
Ioh. Drusius	* Theodoret
Lud Lavater	Hugo de S. Victore
Corn. à Lapide	

On Samuel.

Io. Brentius	Io. Drusius
Tho. de Vio Cajetanus	Hieronymus
* Io. Calvinus	Corn. à Lapide
Dion. Carthusianus	* Pet. Mart.

Men-

Mendoza	* Victor. Strigelius
Io. Mayer	* Theodoret
Origenes	Toftatus
Pellicanus	Hugo de S. Victore
Nic. Serrarius	* An. Willet
* Gasp. Sanctius	

On the Kings.

Io. Brentius	Pellicanus
Cajetanus	Nic. Serrarius
Carthusianus	* Gasp. Sanctius
Corn. à Lapidé	Vict. Strigelius
* Pet. Martyr	* Theodoret
Io. Mayer	* Toftatus
Origines	Hugo de S. Victore

On the Chronicles.

Cajetanus	Jo. Mayer
Carthusianus	Nic. Serrarius
Io. Drusius	* Gasp. Sanctius
Hieronymus	* Theodoret
Corn. à Lapidé	* Toftatus
Lud. Lavater	

On Ezra.

Ven. Beda	Corn. à Lapidé
Io. Brentius	Io. Mayer
Cajetanus	* Gasp. Sanctius
Lavaterus	Hugo de S. Victore

On *Nehemias*.

Beda	Lavaterus
Brentius	Jo. Mayer
Cajetanus	Mr Pilkinton
Ferus	Nic. Serrarius
A Lapide	

On *Eſther*.

Brentius	Jo. Mayer
Cajetanus	Pet. Merlinus
Drusius	Rabbanus Maurus
Jo. Fevardentius	Nic. Serrarius
Lavaterus	* Gasp. Sanctius
Corn. à Lapide	Cowper

On *Job*.

Jo. Bolducns	Gregorius Mag.
Ja. Brentius	Lud. Lavaterus
* Jo. Calvinus	* Jo. Mercerus
* Jos. Caryl.	Pet. Merlinus
Catena 24. Græc.	Origines
Doct.	* Jo. de Pineda
Jo. Cocceus	* Aug. Steuchus Eugubinus
Balth. Corderius	* Gasp. Sanctius
Jo. Drusius	Mr Abbot.
Jo. Ferus	

On

On the *Psalms.*

Ant. Angelius	Gilb. Genebrardus
Hen. Ainsworth	Hieronymus
Amesius	Corn. Jansenius
Tho. Aquinas	Pet. Lombardus
Augustinus	* Jo. Lorinus
Bellarminus	* Molleus
Fred. Balduinus	* Marloratus
* Calvinus	Ar. Montanus
Carthusianus	* Wolf. Muscul.
Catena Græc. Doct.	* Muis
Euthymius	Rob. Rollocus
Dr. Mayer	Abra. Scultetus
Beza	Vicars
Abbot	Dickson
Cartwright on 15 Ps.	Gouge on 116.
* Sedgwick on 23 Ps.	Dan. Dyke 124 Ps.
* Arthur Jackson	Downham 15 Ps.
* Jo. Foord	Pierson on 27, 84, 85, 87.

On the *Proverbs.*

Ro. Baynus	A Lapide
Ven. Beda	Lud. Lavator
Cajetanus	Luther
* Tho. Cartwright	Melancthon
Jo. Dod	* Jo. Mercerus
Hieronymus	* Salazar
Rob. Holcot	Dr. Mayer,
Jansenius	Fran. Taylor
Jermyn	Jo. Trap.

On Ecclesiastes.

Beda	Lorinus
Bonaventura	Lutherus
Jo. Brentius	* Mercerus
Hugh Broughton	Melancthon
Thomas Cartwright	* William Pemble
Jo. Cotton.	Jo. de Pineda
Cajetanus	Fra. Sanchez
Jo. Ferus	Serrarius
Thomas Granger	Tollenarius
Hieronymus	Hugo de S. Victor
Jansenius	Jo. Trap
Lavaterus	

On the Canticles.

Hen. Ainsworth	Mart. Delrius
Hen. Alsted	* Mich. Ghiler
Anselmus	Gregorius M.
Tbo. Brightman	Hieronymus
Carthusianus	Lutherus
Catena. Græc. Patrum	Jo. Mercerus
Jo. Cotton.	De Ponte
Foliot	* Gasp. Sanctius
Arch. Jackson	Paulus Sherlogus
Robotham	* Theodoreetus

On Isaiah.

Theo. Aquinas	Beda
Did. Alvarez	Jo. Brentius

Heb.

Hen. Bullingerus	Oleaster in Itaiam
Cajetanus	* Marloratus
* Calvinus	Hen. Mollerus
* Cyrillus Alex.	* Wolf. Musculus
<i>W. Day.</i>	Mich. de Palatio
Euseb. Cæsari.	Hect. Pintus
* Fran. Forerius	Aug. de Quiros
Hieronymus	* Gasp. Sanctius
Cor. à Lapide	Abra. Scultetus,
Lutherus	

On Jeremiah.

Tho. Aquinas	Hieronymus
Jo. Brentius	A Lapide
* Jo. Calvinus	Maldonatus
A Castro	Origenes
* Pet. à Figueiro	* Sanctius
* Mich. Ghisterius	* Theodoreetus

On the Lamentations of Jeremiah.

Gab. Acosta	* Pet. Martyr
Tho. Aquinas	Melancthon
Bonaventura	Origenes
Broughton	Hector. Pintus
* Jo. Calvinus	* Gasp. Sanctius
Mart. Delrius	* Theodore.
Ferus	Dan. Tossanus
* Pet. à Figueiro.	John Udal
Hieronymus	Hugo de S. Victore
Cor. à Lapide	Hulder
Jo. Maldonatus	Zuinglius

Flaccius

on Ezekiel.

* Calvinus
Carthusianus
Will. Greenhil
Georgius Mag.
Hieronymus
Junius.
A Lapide
Lavaterus
Maldonatus
Origenes

Hector Pintus
* Amand. Polanus
Pellicanus
* Gasp. Sanctius
Pet. Serranus
* Theodoreetus
* Villalpandus
Steph. Zegedinus

on Daniel.

Hen. Alsted
Tho. Aquinas
Broughton
Bullingerus
* Calvinus
Carthusianus
b Hieronymus
Fran. Junius
Cor. à Lapide
Lutherus
Maldonatus

Melancthon
* Parker
Ben. Pererius
Hect. Pintus
Amand. Polanus
Rolloeus
* Sanctius
* Theodoreetus
Jo. Wingandus
* An. Willet

On the 12. minor Prophets.

Beda
* Calvinus
Carthusianus
Cyrillus Alex.
Danæus.

Drusius
Steph. Fabricius
Pet. à Figueiro
Hieronymus

Hemmingius	* Gasp. Sanctius
Cor. à Lapide	* Jo. Tarnovius
Arias Montanus	* Theodoreetus
Fran. Ribera	D. Mayer
	M. Hutchesou
	M. Trap.

On Hosea.

Jo Brentius	Am. Polanus
Hiero. Guadalupensis	* And. Rivet
Lutherus	Dr. Sibs
* Jo. Mercerus	Dr. Reynolds
Hen. Mollerus	Imman. Trimelius
Da. Paræus	Theophylactus
	* Hieron. Zanchius
	Ier. Burroughs.

On Joel.

Joan. Faber	Pareus
Lutherus	Hugo de S. Victore.
* Mercerus	

On Amos.

Jo. Brentius	Pareus
Lutherus	Mat. Quadratus
* Jo. Mercerus	Ruffinus
Seb. Benefield	

On Obadiah.

Mar. Lutherus	* Jo. Rainoldus
* Mercerus	Hugo de S. Victore
<i>Edw. Marbury.</i>	

On

On Jonah.

* Bp. Abbot	* Bp. King.
Gab. Acosta	Lutherus
Pet. Baro	* Joan. Mercerus
Jo. Brentius	Jo. Treminius
Jo. Fevardentius	Theophylactus
Fran. Junius	Attersol

On Micah.

Jo. Brentius	Lutherus
Da. Cytræus	

On Nahum.

* Da Chytræus	Hector Pintus
* Ludo. Crocius	Theophylactus
Lutherus	Jo. Winkelmannus

On Habakkuk.

* Chytræus	Marbury
Lutherus	Winkelmannus

On Zephaniah.

* Martin. Bucerus	Jo. Winkelmannus
Lutherus	

On Haggai.

Frid. Balduinus	Jo. Ecchius

Phil.

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Phil. Melancthon	Winkelmanus
David Pareus	
Rainolds	

On Zechariah.

Frid. Balduinus	* Will. Pemble
* Da: Chyträus	Jo. de Reyroles
Lutherus	Balth. Willius
Phil. Melancthon	

On Malachi.

Gab. Acosta	Amand. Polanus
Frid. Balduinus	Aug. de Quiros
Dav. Chyträus	Will. Sclater
Jo. Martinus	* Rich. Stock
Melancthon	Winkelmanus
Hen. Mollerus	Balth. Willius

Upon the New Testament.

Ben Aretius	Fla. Illyricus
* Theod. Beza	Cor. à Lapide
* Tho. Cartwright	Marloratus
Carthusianus	Zach. Muthefius
Drusianus Annot.	Alph. Salmeron
* Erasmus	Jo. Trap
Fulk	Dan. Tossanus
Gregorius M.	Hen. Hammond
Jo. Mayer	Jo. Lightfoot
* Heinsius	

Upon the four Gospels:

Tho. Aquinas	Augustinus
Ben. Aretius	Sebast. Barradius

Jo.

Jo. Brentius	* Cor. Jansenius
* Luc Brugensis	Maldonatus
Mart. Bucerus	Jo. Mayer
Cajetanus	Arias Montanus
* Calvinus	Aloysius Novarinus
* Cartwright	Guido de Perpiniano
* Chemnitius	Rupertus
Catena Aurea	Alphon. Salmeron
Ad. Contzen.	Sculptetus
Lud. de Dieu	Theophylactus
J. Gerson	Dan. Tossanus
Nic. Gorranus	Jo. Trap
Hieronymus	Hugo de S. Victore.
Lightfoot	

On *Matthew*.

Anselmus	* Musculus
Aquinas	Aloys. Novarinus
Alphon Avendanus	Origenes
Augustinus	Pareus
Ferus	A Ponte
Rod. Gualtherus	Rob. Stephanus
Claud. Guillandus	Sibelius
Hieronymus	Dan. Tossanus
Hilarius	* Tostatus
Phil. Melancton	Ward
Melo	Dickson

On *Mark*.

Albertus M.	Lamb. Danæus
Beda	Jo. Gerson

An-

Angel del Pas	Jo. Winkelmannus
Rob. Stephanus	Vitale Zuccolo

On Luke

Ambrose	Gaf. Melo
Beda	Origenes
Bonaventura	Rob. Stephanus
Catena Græc. Patrum	* Did. Stella
Isid. Clarus	* Fran. Tollet
Hier. Guadalupensis	Vit. Zuccolo

On John.

Aquinas	Hutchinson
Bonaventura	Hieron. Osorius
Catena Gr. Patrum	Michael de Palatio
Chrysostomus	Ben. Pererius
Cyrillus Alex.	Chr. Pelargus
Hemingius	Ribera
* Jo. Ferus.	* Rob. Rollocus
Lutherus	* Fra. Tollet
Melancton	Paul. Tarnovius
Musculus	A. Burges on 17 John.

On the Acts.

Dan. Arcularius	Ca jetanus
Beda	* Calvinus.
Brentius	Catena Vet. Pat.
Bullingerus	Chrysostomus

Joach.

Joach. Camerarius	Io. Mayer
Lud. de Dieu	Alos. Novarinus
* Io. Ferus	Oecumenius
Gregorius M.	Alph. Salmeron
Rod. Gualtherus	Tho. Stapleton
* Nic. Gorranus	Theophylactus
Cor. à Lapide	Dan. Tossanus
* Lorinus	John Trap
Malcolm	

Upon the Epistles.

Ambroſius	And. Hyperius
Anſelmus	* Cor. à Lapide
Aquinas	Pet. Lombardus
Beda	Jo. Mayer
Bullingerus	* Musculus
Cajetanus	Oecumenius
* Calvinus	Beat. Remigius
Chryſoflomus	* Theodoret
* Dav. Dickſon	Theophylactus
* Guil. Eſtius	Dan. Tossanus
Nic. Gorranus	John Trap
Rod. Gualtherus	Hugo de S Victore
Ben. Iuſtinianus	Conrad. Vorſtius
Grotius	

On the Epistle to the Romanes.

Augustinus	* Io. Ferus
Frid. Balduinus	Marcel. Ficinus
Jo. Brentius	Io. Gerhardus
Mart. Bucerus	Gomarus
Adam Contzen	Olevianus
Lud. de Dieu.	

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Sclater on ch. 4.	Ab. Scultetus
* Pet. Mart.	Dominic. Soto
Phil. Melancthon	Stapleton
* Wolf. Musculus	* Fran. Tollet
Origines	And. Willet
* Da. Pareus	Wilson
Elnath. Par.	Elton on ch. 7,8,9.
Ben. Pererius	Goodwin on ch. 9.
Rob. Rollocus	

On the Epistles to the Corinthians.

Frid. Balduinus	* Dav. Pareus
* Pet. Mart. in Prim.	Guil. Sclater
Phil. Melancthon	Tho. Stapleton
* Wolf. Musculus	Geor. Wenrichius
Tho. Morton in Prim.	Dr Sibs, 1 ch. 2, ep.

To the Galathians.

Augustinus	* Will. Perkins
Frid. Balduinus	Rob. Rollocus,
Jo. Brentius	Adam Sasbout
Lucherus	Jo. Wigandus
* Musculus	Jo. Winkelmann
* Da. Pareus	Lushington

To the Ephesians.

* Paul Bain	* Musculus
Frid. Balduinus	Aug. de Quiros
Bodius	Rob. Rollocus
* Lud. Crocius	Adam Sasbout
Lubinus	Ab. Scultetus
	E Hieron.

* Hieron. Zanchius | Geor. Wenrichius.

To the Philippians.

Hen. Airay	Fergusson
Frid. Balduinus	* Musculus
Jo. Brentius.	Ad. Sasbout
* Gomarus	Io. An. Velasquez
Lubinus	* Hieron. Zanchius

To the Colossians.

Frid. Balduinus	* Musculus
* Nic. Byfield	De Quiros
Tho. Cartwright	Rollocus
* Jo. Davenant	Sasbout
Edw. Elton	* Hieron. Zanchius
Melanthon	

To the Thessalonians.

* Jo. Gomarus	* Will. Sclater
Jo. Jewel in Prim.	Pet. Steuartius
* Musculus	* Zanchius.
Rollocus	Zuinglius
Bradshaw	Wenrichius

To Timothy.

Alex. Ales	Ant. Fayus
Frid. Balduinus	Jo. Gerhardus
Lamb. Danæus	Cosma Magalianus
* Claud. Espencæus	Melanthon

Muf-

The Gift of P R E A C H I N G . 61

* Musculus	Lud. Soto major
Ad. Sasbout	Hemingius
* Scultetus.	

To Titus.

Alex. Alfeius	Ad. Sasbout
* Lud. Crocius	* Ab. Scultetus
* Claud. Elpencaus	Lud. Soto major.
Cos. Magalianus	* Tho. Taylor

To Philemon.

* Attersol	Fran. Fevardeatius
Brentius	* Gomarus
Danæus	Phil. Pareus
* Dan. Dike	Ab. Scultetus

On the Hebrews.

* Dav. Dickson	Mich. de Palatio
Jo. Gerardus	Fran. Ribera
* Gomarus	Sasbout
* An. Hyperius	Sculterus
Polyc. Lyferus	* Ludov. de Tena
Dav. Pareus	Dr. Gouge
Lushington	

On the 7 Canonical Epistles.

Hen. Alsted.	Cajetanus
* Tho. Aquinas	* Calvinus
Beda	* Eftius
Bullingerus	Faber. Stap.
	E 2
	Nic.

Nic. Gorran	Salmeron
Rod. Gualther	Dan. Tossanus
Nic. Hemmingius	Mat. Turnemannus.
Corn. à Lapide	

On the Epistle of James.

* Brochman	* Jo. Mayer
Didac. Daza	Dav. Pareus
Fran. Fevardentius	Balt. Paez
* Ja. Laurentius	Aug. de Quirós
Lorinus	Tho. Manton

On the Epistles of Peter.

Amesius	* Jac. Laurentius
Tho. Adams in ep. 2.	Lutherus
* Nic. Byfield	David Pareus
Clemens Alex.	Scholanus
Jo. Gerardus	Jo. Winkelmann
* Gomarus	Turnemannus

On the first Epistle of John.

Augustinus	Turnemannus
Clem. Alex.	* Zanchius
* Lamb. Danæus	John Cotton
* Io. Ferus	Nat. Hardy
* Jo. Lorinus	

On the second Epistle.

Clem. Alexan,	* Danæus
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Jo. Jac. Gryneus	Ed. Pocock
* Jo. Lorinus	

On the third Epistle.

* Lamb, Danæus	Edw. Pocock
* Jo. Lorinus	

On the Epistle of Jude.

Jac. Balduc	Lutherus
Clemens Alex,	Sam. Oates
* Danæus	* Will, Perkins
Fevardentius	Aug. de Quiros
Hyperius	Phil. Pareus
Fran, Junius	Sasbout
* Lorinus	* Sibelius
Tho. Manton	* William Jenkyn

On the Revelation.

Alabaster	Napier
Albertus Magnus	Forbes
Alcazar	Joh. Gerardus
Alsted	Gorranus
Anselmus	Jo. de la Hay
Augustinus	A Lapide
Beda	Laurentius
* Brightman	Casp. Melo
Joach. Camerarius	* Mede
Dav. Chyträus	Perkins in 2. pr. cap. 3.
Will. Cowper	Ribera
Dent.	Tosianus
Lud. de Dieu	Viegas
Pareus	Stephens
Cotton 13 ch.	

Amongst all these Commentators, it would be too great presumption for any private man to compare them, or say which is best; since there is scarce any one so well acquainted with all of them, as to be able to pass such a censure: And besides, amongst those that are commonly known, there are but few that agree in the same judgement, one preferring this, and another that; and therefore it will be safest to give only some general characters of them.

Some of the Interpreters are more especially eminent for the Authority and Antiquity; as, the Comments of the Fathers, Ambrose, Augustine, Bernard, Chrysostome, Cyril, Alex. Eusebius, Gregory the Great, Gregory Nyssen, Hierom, Hilary, Origen, Theodoret, Theophylact.

Amongst the later Writers some are eminent for their Orthodox sound judgements, proper and useful matter: So the Protestant Commentators in general; as, Alsted, Baldwin, Brentius, Bucer, Bullinger, Calvin, Chemnitius, Danaus, Drusius, Gerard, Hyperius, Junius, Lavater, Luther, P. Martyr, Melancthon, Mercer, Moller, Musculus, Parini, Piscator, Rivet, Rollac, Scultet, Tarnov, Zanchy, &c.

More especially our English Divines; whose abilities and genius's (when they apply themselves this way) do for the most part raise them up above the common pitch of other Writers; as may appear in the works of Ainsworth, Ames, Bain, Bysford, Brightman, Cartwright, Davenant, Mayer, Perkins, Sclater, Willet, &c.

Amorgt the Popish Interpreters, some are more eminent for their subtily and rational learning

ing in the explaining of Scripture; such were generally those Schoolmen who have undertaken to comment upon it ; as, *Albertus, M. Alexand. de Ales, Aquinas, Bonaventure, Cajetan, Carthusian, Daza, Esius, Mich. de Palatio, Dominic. Soto, &c.*

Others amongst them are eminent for solid pious matter, in practical things, and points not controverted ; as, *Ferus, Jansenius, Brugensis.*

Others of them are useful for their various collections and observations out of former Writers, as many late Jesuits and others ; as, *Gorran à Lapide, Lorinns, Maldonat, Masius, Mendoza, P. rerius, Pineda, Ribera, Salmeron, Sanct. Serrarius, Tolet, &c.*

Besides these Commentators upon the several Books, there are others that have commented upon particular parcels and texts of Scripture : Of which kinde, the Homilies of the ancient Fathers are the first and most eminent ; as, those of *Augustine, Bernard, Chrysostome, Chrysologus, Gregory, &c.*

As for the common Postillers, they are for the most part rejected by our gravest, most judicious Divines, as being generally useless and empty : But there are some emongst them of better esteem ; as,

Protestants.

Dr. Boys]
Dietericus
Jac. Laurentius
Stumpfius
Zepperus

Papists.

Bessus
Coppenstenius
Fonseca
Gal. Inchino.
Labara
Mussus

To which may be added those discourses of this
kinde upon occasional subjects:

*Georgii Grossi Thesaurus concionum omnigenarum,
nempe Catechetiarum, Preparatoriuarum, Eucha-
risticarum, Nupcialium, Funebrium, Anniver-
sariarum, Pœnalium, Auspicatoriuarum, Valedicto-
riarum, &c.*

*Pontani conciones funebres ex variis Autoribus col-
lecta.*

*Io. Noviomagi Penu concionum tum nupcialium, tum
funebrium.*

Io. Geminiani conciones funebres.

A Collection of English Funeral Sermons, stiled
Ognyvoix.

L. Veyull
lam his
advance of
Learning.]

*Tis the common opinion, that amongst all such kindes of works, our English Sermons and Treatises are most elaborate and useful. It was the judgement of a very learned man, That if the choice and best observations which have been made dispersedly in our English Sermons (leaving out the largeness of exhortations and applications thereupon) had been set down in a continuance, it would be the best work in Divinity that hath been written since the Apostles times.

And certainly there is either some special eminency in their writings, or else there is some peculiar genius in men of the same Countrey, which makes their notions seem unto one another more proper and acceptable.

Amongst our English Divines, these are for Sermons and practical Divinity some of the most eminent :

Bp.

Bp. Andrews	Bp. Hall
Mr. Attersol	Dr. Harris
Mr. Ball.	Mr. Hieron.
Mr. Baine	Mr. Hooker
Mr. Byfield	Dr. Jackson
Bp. Bilson	Bp. Lake
Mr. Bolton	Mr. Mayer
Mr. Burroughs	Bp. Morton
Mr. Caryl	M. Pemble
Bp. Cooper	M. Perkins
M. Cotton	Dr. Preston
Mr. Dod	Dr. Reynolds
Bp. and M. Downham.	M. Rogers
M. Dan. <i>&</i> Dyke	Dr. Saunderson
{ Jerem. }	Dr. Sibbs
Dr. Featley.	M. Smith
M. Gataker	Dr. Taylor
Dr. Tho. Goodwin	Bp. Usher
Dr. Gouge	M. Wheatly
M. Greenham.	Mr. Jenkin.
	Mr. Anth. Burgess.

Thus much concerning the two first kindes of books that tend to make a man a good Textuary, namely, Concordances and Commentators. The thbird sort that was nominated, is Reconcilers:

Those are called *Reconcilers*, which do purposely insist upon the unfolding and reconciling of such Scriptures as seem opposite to one another: of which kinde are

Althameri Conciliatio locorum pugnantium

Alba in difficiliora loca.

Gerardi Bergomensis Conciliatio V. T. cum N.

Cameron.

Cumerani Co-ciliatio loc. pug.

Estius in difficultiora loca.

Junii Parallelia.

Menasseh Ben. Israel Conciliatio.

Maimonides Doctor Perplexorum.

Pelargi Questiones.

Sebappii Symphonia Prophetarum.

Spanhemii Dubia Evangelica.

Mich. Waltheri Harmonia totius Scripture.

Thaddens.

Streets dividing of the hoof.

Either

In which Authors a man may justly expect to finde the great difficulties of Scripture more exactly discussed and unfolded, than in other Commentators.

To these may be added such *Critical discourses* as do make more particular enquiry after those difficult texts that are dispersed in several parts of Scripture : Such are

Arnoldi Bootii Annotationes sacra.

Angeli Caninii Disquisitiones.

Fulleri Miscellanea.

Mr. Gregories Observations, Tarnovis Exercit.

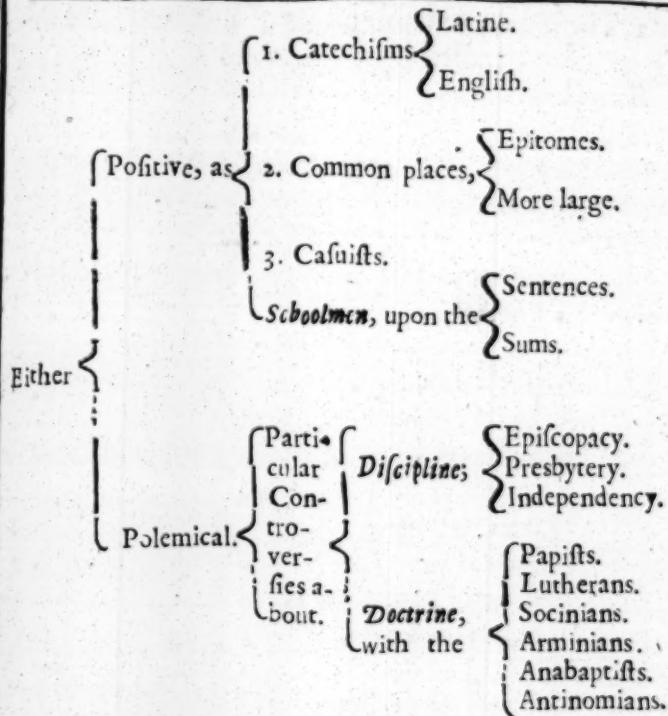
Gatakeri Cynnns.

Mr. Medes Diatribe.

These are the several kindes of Treatises that do more immediately tend to the explaining of Scripture, and to make a man a good *textuary*.

2. There are some other very useful discourses, which treat of the *Body of Divinity*; and these are

Either



1. Catechisms are of very great variety, and of excellent use, even for the best Divines, to set before them the Analogy of faith, by which all doctrines must be tryed; and the most fundamental principles of Religion wherein they ought chiefly to instruct their hearers. These are so generally known, that I shall need to mention but few of them: In Latine there is *Amesius* and *Ursinus*; in English there is the Assemblies large and small Catechism, Mr. *Balls* Catechism, Mr. *Burns* Catechism, Mr. *Cartwrights* Catechism, Mr. *Crooks* Guide, Bp. *Ushers* Catechism, Dr. *Wallis* his Explain. Bp. *Andrews*, Mr. *Broxholm*.

2. The

2. Common places.

2. The usual Common places of Divinity, are Systematically handled by these Authors;

Amesius	Tilenus
Alsted	Trelocatius
Calvinus	Wendelinus
Keckerman	Wollebius, &c.
Piscator	Edw. Leigh

They are more largely insisted upon in these following discourses;

- Altingii Loc. Com.
- Aretii Problemata
- Brochmanus
- Chemnitii Loci communes
- Danæi Sagoge
- Gerardi Loci Com.
- Chameri Loci Com.
- P. Martyris Loci Com.
- Musculi Loci Com.
- Buchani Loci Com.
- Polani Syntagma
- Wallæi Loci Com.

Besides these, there are other kindē of Common places wherein the matter is Alphabetically disposed of under several heads, from which a man may be supplied with the most common observations and notes upon any simple Theme: And though these are by many men rejected as occasions of idleness, yet they may be sometimes very useful, both for learned men to recal such notions of which they retain onely some confused remembrance; and for other also who have not leisure or reading suitable

to

to their employment : Of this kinde amongst the Protestants, there is

Gruteri Polyanthea.

Magri Polymnemon

Zuinger

Beyerlink

Among the Popish Writers :

Labatæ Apparatus

Langii Polyanthea Novissima

Bufæi Viridarium

Peraldi Summa virtutum & vitiorum.

Besides these Treatises of *positive Divinity*, there are some other Writers that are stiled *Mystical Divines*, who pretend to some higher illuminations, and to give rules for a more intimate and comfortable communion with God : And these of late have been by some much cryed up and followed ; but they do in the opinion of many sober and judicious men, deliver onely a kinde of Cabalistical or *Chymical*, *Rosicrucian* Theology, darkning wisdom with words, heaping together a farrago of obscure affectad expressions and wilde allegories, containing little of substance in them but what is more plainly and intelligibly delivered by others : Some of the chief amongst them are these ;

De Avila

Climachus

Blosius

Hen. Harphius

Barbinson

Thom. à Jesu

Behem.

Barth. Riccius

Jo.

Jo Rusbrechius

Fran Sales

3. The study of *Casuists* may be very useful for Preacher, in respect of practical Divinity: Among them, these are some of the most eminent;

Hen Alstedius

Guil. Amesius

Ir. Arforius

Frid. Balduinus

Mart. Bonacina

Lud. Candidus

Bp Ha'l

Diana Panormitana

Dr. Hammonds An-

swer to six Queries. Fran. Tollet.

Unto these may be subjoyned those Authors which have treated particularly of the

Lords Prayer.

Creed.

Decalogue.

Sacraments.

which are generally much of the same nature and use with the Casuists.

On the Lords Prayer.

Bp. Andrews

Babington

Bains

Bucanus

Calvinus

Cyprianus

Mr. Hooker

Lam. Danæus

Dent

Dod

Gregor. Nissen

Greenwood

Dr. Gouge

Downham.

Dr.

Dr. Henry King
John Mayer
Martinus
Will. Perkins.

Alph. Salmeron
Hier. Savonorolla
Hug. de S. Victore
Lud. Vives

On the Creed.

Tho. Adams
Hen. Alsted
Ashwel
Babington
N. Byfield
Calvinus
Cyprianus
Chr. Cartwright
Danaeus

Dr Jackson
Lutherus
Mayer
Martinus
Perkins
Del. Paz.
Zanchius
Pet. Heylin

On the Decalogue.

Hen. Alsted
Bp Andrews
Aquinus
Babington
Calvinus
Jo. Dod
Elton
John Gerson
Lutherus

Jo. Mayer
Pet. Martyr
Martinus
Melancthon
Musculus
Will. Perkins
And. Rivet
Jo. Vossius
Hieron. Zanchius.

On the Sacraments.

Pet. de Alliaco
Ambrosius
Will. Attersol
Gerardus
Martinus
Rogers

Guil. Parisiensis
Greg. Sayrus
Guil. Senechanus
Paul Tarnovius
Wilhel. Zipperus
Tho. Blake

Besides

Besides the Authors of Common-places, and the Schoolmen that comment on the fourth book of the Sentences, who do largely treat upon the subject.

Amongst the Writers of Controversies, the Schoolmen are in the first place considerable, who dispute over the whole body of Divinity in many nice and subtle questions. And though this kind of learning do not deserve so much of our time and study as they themselves bestowed upon it; a great part of it being but as cobwebs, fine for the spinning, but useless; and he were an unwise man, who having bread and wine hanging on either side of him (the wholesome nutriment of the Old and New Testament) would notwithstanding be continually gnawing upon a flint-stone; yet because they were men of acute fancies, and great searchers into the more abstruse and intricate parts of Divinity, therefore they are not to be wholly neglected, but in many things may be very useful.

Lumbard.
Amongst these, the two chief are }
Aquinæ.

Peter Lumbard is the first, who is therefore called the Master of the Sentences, his books being as the Text, which are wholly commented upon by

Guil. Altissiodorensio
Alex de Ales
Tho. Aquinas
Gab. Biel

Dio Carthusianus
Durand.
Estius
Ockam

Bonaven-

Bonaventura
Jo. Capreolus

Scotus

The first book of the Sentences does treat of God, his Nature, Names, Properties, &c. This is commented upon particularly by

Pet. de Alliaco
Greg. Areminensis

The second book of the Sentences does treat of the Creatures, Angels, Men, Original sin, Freewill, &c, Upon which these are some of the most eminent Commentators.

Marsilius Inguen
Ægidius Romanus
Archangelus Rubeus

The third book does speak of Christ his Incarnation, Passion, Merits, of Faith, Hope, Charity, and other graces: Upon this there is

Pet. de Alliaco
Jo. de Rada.

The fourth book does insist upon the Sacraments, Resurrection, Judgement, and state after this life: Upon this there is

Adrianus
Richardus de medea villa
Dom. à Soto

E

As

As these Books of Sentences, so the Sums of *Aquinas* are likewise made choice of by the Schoolmen as another Text upon which to enlarge themselves: These are commented upon by

Rod. de Arriaga
 Dominicus Bannez
 Fran. Cumel
 Tho. à Vio Cajetanus
 Fran. de Lugo in primam partem.
 Did. Ruiz
 Fran. Suarez
 Greg. de Valentia
 Gab. Vazquez.

Particular Controversies about Discipline are of sorts; those that concern
 1. Episcopacy.
 2. Presbytery:
 3. Independency.

Concerning *Episcopacy* there are these Authors;

Pro.	Con.
Bp. Andrews	Paul Bain
Bp. Bancroft	Catherwood his <i>Altare Damascenum</i>
Bp. Bilson	Tho. Cartwright
Dr. Burges	M. Parker
Bp. Downham	<i>SME CTYMN VS</i>
Mason	The Provincial Assembly
Bp. Whitgift	of London. i
Bp. Hall	
Mr. Hooker	
H. Hammond	
Jer. Taylor	

Dr. Heylin
Dr. Taylor

Walo. Messalinus, by Salmasius

Concerning Presbytery.

Pro.

Apollonius
Gersoni Buceri Amica
Collatio cum Georg.
Downham.

The Divine Right of
Church-Government,
by the London-Mini-
sters.

Mr. Bailes Vindication.

Answer to Dr. Brambil.

Mr. Pagets Defence of
Church Government.

Mr. Rutherford.

Answer to the Reasons
of the dissenting bre-
thren.

Salmasius de Apparatu
ad Primatum Papæ.

Gellius Sneedcanus.

Mr. Gillyspys Assertion
of Government in
Scotland.

Prov. Assembl. Lond.

Con.

The forecited discourses
that are for Episcopa-
cy.

Issachs Burden.

A Declaration concern-
ing Church-Govern-
ment and Presbyte-
ries.

Dr. Brambil, Warning
against the Scots Disci-
pline.

Mr. Rutherford.

The Reasons of the dis-
senting brethren.

Saravia de gradibus Mi-
nistrorum.

Gralje ab Anonymo.

Math. Sutliv. de Presby-
terio.

Tileni Parenesis.

The debate concerning *Independency* is but of late
years, and hath scarce been treated of in any of
the learned Languages: There are these Authors;

For it.	Against it.
Amongst the Brownists, <i>Ainsworth, Cann, Rectorin</i> , in several parts of their Writings.	Mr <i>Ball</i> , Trial of the grounds tending to separation.
Apologetical Narration	<i>Apollonius.</i>
Mr. Cottons Keys of the Church.	<i>Spanhemius.</i>
The way of the Church- es in N. England.	<i>Vindiciae Clavium</i>
Mr. John Goodwins An- swer to the Antapo- logy.	Mr <i>Edwards</i> { Reasons { Antapology
Mr. Mathers, and Mr. Tomsons Answer to Mr. Hearl.	Mr <i>Bailies</i> Dissuasive { Confide-
Mr. Wells his Answer to Mr Rathband The 32 Questions	Dr. Stewards Rations. Duply.
	Mr <i>Hudson</i> , Concern- ing the Essence and Unity of the Catho- lic Church.
	Mr <i>Rutherford</i>
	Mr <i>Herl</i> , The Indepen- dency on Scriptures, of the Independency of Churches
	Mr <i>Rathbands</i> Relation of Church-courses in New England.

Particular Controversies about *Doctrine* are very numerous, and of several kindes : The six before-mentioned are in these times most common and general.

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1. The Papists.

<i>For them.</i>	<i>Against them.</i>
Becanus	Amesius
Bellarminus	Chamierus
Stapleton	Chemnitius
<i>Greg. de Valencia</i>	Morney
	Pareus
	Perkins
	Rivetus
	Tilenus
	Whitaker &c.

There are beside; some mixt disputes of this
kinde in our English tongue, wherein the Argu-
ments *pro* and *con* are put together: as

- Abbot and Bishop*
- Chillingworth and Knot.*
- Jewel and Harding*
- Reynolds and Hart*
- White and Fisher, &c*
- Land and Fisher.*

2. The Lutherans.

<i>Pro.</i>	<i>Con.</i>
Echardi Fasaculus	Bezae Colloquium Mon- tubegartense.
Jo. Him } Cala. Baptif. melli. } Mateol. Calv.	Lud. Crocii Examen. Matth. Hoe.
Math. Hoe Calvinista- rum descriptio.	Lamb. Danæi Resp, ad Nic. Selneccerum.

Pro.

*Ægid. S. Calvin, confut.
Hunii Cal. Judaizans.
Conrad. Schlusselburgi
Theologia Calvinistarum*

Con.

*Hildebrandi Orthodoxie
Declaratio.
Dav. Parai Orthodoxie
Calvinus.*

3. *The Socinians.*

Pro.

*Socinus
Crellius
Hieron. Mus-
charow.
Smalтиus
Volchelius
Picesius
Goslavius
Ostorodius
Jonas Slichtin-
gius
Catech. Ra-
coviensis
Biddle*

Con.

*Christ. Becmanni Exercitationes
Bisterfeldius
Jo. Botlacci Anti-Crellius
Abr. Calovius de Hæref. Socin.
Dr. Cheynels History of Socin.
Dr. Cheynel of the Trinity.
Grotius de Satisfact. Christi
Junius de divinitate Filii
Sib Lubertus con. Socinum
Martini Synopsis Photianis.
Jacob. ad Portum.
Stegmanni Photinianismus.
Paul. Tarnovius de Trin.
Thalei Anatome Samosatenis.
Dr. Owen, Mr. Burges, M. Estwick,
Arnoldus, Essenijs, Hornbek,
Chowney, Pool, Maresius.*

4. *The Arminians.*

Pro.

*Arminii opera
Apologia remonstrant.
Bertii Collatio Hagiensis
Castellio
Confessio Remonstran-
tium.*

Con.

*Amesius Con. Greven-
chovium.
Amesii Corenis
Acta Synod. Dordracen-
M. Bayly's Antidote ag.
Arminianism. Corinthius
Pn*

Pro.	Con.
Bogerman-	Bp. Davenant
Corvinus num	Dr. Featly
contra Tilenum.	Bp. Hutton
	Latius de Pelagianis.
Molinæum	Molinæi Anatome
Mr Hoards, Gods love	Tuissii Vindiciae
to mankinde.	Videlius de Arcanis
Scripta Synodalia Re-	Walæus cont Corvinum.
monstrantium.	Abbot
Vorstius contra Piscato-	Kendal <i>against</i> Goodwin
rem.	Anth. Burgess.
Thomson	
Jo. Goodwin.	

5. The Anabaptists.

Pro.	Con.
There is scarce any Book	Cloppenberg, Gangrena.
of note, in defence of	Lucæ Osiandri Enchiridion,
all the Opinions that	Jo. Wigandus.
are held by this Sect.	Jos. Simlerus,
For that particular a-	* M. Baily, M. Blake,
gainst <i>Pædobaptism</i> , it	M. Cook, M. Cotton,
hath been of late much	M. Marshal, M. Geree.
debated by Mr.	M. Hussey. D. Featly,
Tombes his	M. Baxter, M. Hall.
<i>Exercitation</i>	M. Stephens, M. Simp-
<i>Examen</i>	son, M. Church,
<i>Apology</i>	M. Cobbet, D. Homies,
M. Laurence	M. Reading, D. Ham-
Vanity of childish Bap-	monds six Queries,
tism.	M. Jo. Goodwin.
M. Fisher	

6. The Antinomians.

Pro.

Con.

I know not of any Author who does Scholarly maintain any of these points: They who are commonly cited for it; are,
Dr. Crisp. Sermon.

M. Eaton { Honycomb.
 { Dead faith.
Johan. Islebius Agricola.
Ro. Town, the Assertion
 of grace.
Salimarsb.

Mr. Rutherford.
M. Geree against Doctor Crisp.
History of Antinomians, Lutheri Disputationes tres contra Antinom. William Hynde concerning the office and use of the Moral Law.
Dr. Taylor, the Use of the Law.
* Mr. Sedgewick.
Mr. Gataker.
Mr. Ant. Burges.
Mr. Tho. Bedford.

The third kind of Authors proper for a Divine, are such as concern the study o fAntiquity: Under which head, the Authors upon these several subjects may be reduced; namely, concerning

1. Jewish Learning.
2. The Heathen Moralists.
3. The Writings of the Fathers.
4. Ecclesiastical History.
5. Councils.
6. Confessions.
7. Heresiologies.
8. Lives.
9. Martyrologies.

1. For

1. For Jewish Learning.

Buxtorfii Tiberias

Lexico Rabinicum

Synagoga Judaica

Cuneus de Repub. Hebræorum

Le. Empereus Clavis Talmudica

Pet. Galatinus

Dr. Goodwins Jewish Antiquities

Maimonides de legibus Hebræorum

Ariæ Montani Antiquitates Judaicæ.

Pagnini Thesaurus, cum Mercero, &c.

{ Examen. Comment. Rabinicorum.

Schekhardi

{ De Jure Regum apud Hebræos.

De Jure Gentium libri

Seldeni

{ Uxor Hebraica.

Mr. Lightfoot, The

{ Temple-service.

{ Temple.

2. The Heathen Moralists.

The two chief Authors in this kinde are *Plato* and *Aristotle*, men of clear reason, and profound judgments, whose works are sufficiently known: But besides these, there is

Antonius Salustius Gr. L.

Epictetus Seneca

Hierocles Simplicius

Maximus Tyrius Stobæus

Plotinus Plutarchus

Seneca

*Seneca in traducendis viis saluis & elegans,
ac vehemens etiam. Demoribus nemo facilius scrip-
sit quam Plutarchus, cuius libelli digni sunt qui ad
verbum ediscantur, è quibus Basilius & Chrysostomus
multa videntur hancisse.*

Unto these may be added those Authors that treat concerning Natural Divinity, the Religion of the Heathen, or the Light of Nature; and the Use of Reason in sacred matters, and the like; such as

Cælius Secundus.

Collins de Animabus Paganorum.

Lipſii manuductio ad Stoicam Philosophiam.

Marinus de cognitione hominis quoad lumine naturali attinere potest.

Museus de usu principiorum philosophiae & rati-
nis.

Raimundi de Sabundis Theologia naturalis.

Nic. Videlii Rationale Theologicum.

Jo. Vossius de Theologia Gentili.

3. The Writings of the Fathers.

The ancient Fathers are usually reckoned up, according to the Age and Centuries wherein they lived :

The first Cent.

Clemens
Ignatius
Dionysius Areopagita
polycarpus

The second Cent.

Justin Martyr
Athenagoras
Irenæus

The

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The third Century.

Tertullianus
Theophilus Antiochenus
C^{em}ens Alexandrinus
Origines
Gregorius Thaumatur-
gus
Cyprianus
Arnobius
Laetantius

Cyrillus
Alexand.
Chrisologus
Salvian
Prosper
Fulgentius

The sixth and seventh Centuries.

Gregorius Magnus

The eighth Century.

Beda Damascenus

The ninth Century.

Nicephorus

The tenth, eleventh and twelfth Centuries.

Theophylactus
Anselmus
Bernardus
Pet. Lombardus, &c.

The fifth Cent.

Augustinus

Divers other of the lesser Fathers see in *Biblio-
theca Grac. Patrum*.

Many

Many of the most eminent amongst these are thus characterised and censured by Erasmus:

Basilius, dilucidus, pius, sannus, suaviter gravis, & graviter suavis, nihil habens afflictare loquacitatis.

Aetbanasius in docendo mirus.

Chrysostomi scripta popularia sunt, & ad imperita multitudinis aures animosque accommodata.

In Gregorio Nazianzeno multum est acuminis, vehementia satis.

Tertullianus durus est, tametsi salsus in confutandi hereticis, nasutus in traducendis vitiis.

Cyprianus, apertus, vehemens, serius, nec infelicitter fluens.

Ambroſius habet argutias, & sententias affectatas, ſep̄ etiam ſub obscuras.

Hieronymus ad omnem dicendi facultatem appositus, ardens in concitandis affectibus.

Augustinus in genere extemporali faelix est & argutus, ſed dulcior est quam gravior.

Gregorius Pontif. Rom. simplex & pius.

Prudentius licet carmina ſcripsit, multum spirat Christianæ facundie.

Bernardus, festivus, jucundus, uocis ſignis in mouendis affectibus.

In the reading of the Fathers, there is much caution to be used for the distinguishing of their spurious imposed works from such as are true and genuine: To which purpose there are particular directions ſet down at large in these Tracts.

Bellarminus de Scriptor. Ecclesiasticis.

Coci censura quorundum scriptorum.

Dr. James his censure.

Mr. Perkins his demonstration of the Probleme.

Riveti Critici sacri specimen.

Many of the Fathers are Logically contracted by *Sculptus* in the *Medulla Patrum*, as also M. *Rous* in his *Mella Patrum*, which may be very useful, both for those who intend with profit to read any of them over, and for others also who have not means or leisure to peruse them at large.

4. Ecclesiastical History.

This subject is variously treated of; either briefly in Epitomes, or more at large; either more generally, for a long succession of times; or more particularly, for some few ages.

Epitomes.

Jo. Micrelii Syntagma Histor. Ecclesiast.

Dav. Paræi Epitome.

Sympsons History of the Church.

Spondani Epitome Baronii.

Conrad. Hornei Compend. Histor. Ecclesiast.

Matthiæ Theatrum.

More large.

Baronius Nicephorus.

Centuriatories Ruffinus.

Dorotheus Socrates

Evagrius Sozomen

Eusebius Sulpitius Severus

Josephus Theodoretus

Unto

Unto which may be added Bishop *Montagu's* Apparatus, and Jo. Forbesii instructiones Historico-Theologicæ.

Hospinianni Historia Jesuitica

Mornei Historia Papaliss

Ludo. Lucii Historia Jesuitica

Bp. Usher de Britannicarum Ecclesiarum primordiis.

Sampson Leonard's History of the Waldenses.

Bp. Parkers Antiquitates Britannicæ. By Josse-line. Goldasti Histor.

The continuation of the sacred story from *Nehemiah* to Christ by Dr. *Mayer*, at the end of his English Comments lately published.

Mr. Fullers Church-history of Great Britain.
Morlands hist. of the Waldenses.

5. Councils.

Councils are either { General { Large
 { in { Little
 { Particular

Concilia generalia. Binii Gr. Lat. 10. vol.

Romæ 4. vol.

Crab. 3. vol.

Caranzæ Epitom.

Longii à Coriolano. Epitom. Concil.
Gallicana Sermond.

Concilia.

Britannica. Spelman.
Hispanica. Garcia.

Balsamon. in Concilia.

Zonaras in Concilia.

Synodus Ephesina.

Justelli Codex Canonum Ecclesiæ Universæ,

The Council of Trent { History.
Review.

Unto which may be subjoyned, as being very useful, and something of this nature, the Canon-Law, *Corpus juris Canonici*.

6. Confessions.

Corpus Confessionum
Confessio Augustana
Harmony of Confessions.

Besides many other Confessions of particular Churches, which according to the various light, and several occasions of those times wherein they were framed, do comprehend the chief heads of Religion.

7. Heresiologies.

Augustinus	Irenæus
Damascen.	Schlusselburgii Catal.
Epiphanius	Leontius de Sectis
Petræi Hæresiologia.	Jo. Pontani Catal. Hæret.
Alp. à Castro	Vincentius Lirinensis
Guido Carmelita	Philastrius
Ephr. Paget	

8. Lives.

Rob. Barns, and Jo. Baleus de vits Pontificum.
Joan. Bismarcus. Theod,

Theod. Bezae Icones virorum Illustrium.

The Glory of their times, or the lives of the Fathers.

Mr. Clark, The Lives of the Fathers.

Govanus de vitis Patrum Occident.

Helliox. de vit. & script. patrum. 1. & 2. seculi

Hieronymus de illustribus Ecclesiæ doctoribus

Lippomanus de vitis Sanctorum

Melchior. Adam. de vit. Theol. Germ.

Georgius Major

Platina de vitis Pontificum

Rosweydis de vitis Patrum Orientis.

Abel Redivivus.

9 Martyrologies.

Baronii Martyrologium

Eulardi Martyrol.

Martyrologium Romanum

Gallicanum.

Monumenta Martyrum

Book of Martyrs

Mr. Clark's Martyrology

These are the several kindes of Books which are most proper and useful for a Preacher; and these are some of the most eminent Authors in each kinde. It would be expedient for a Minister to be provided at least with one of each sort, unto which he might have recourse upon all doubts and enquiries of that nature: And this may be one special advantage for the invention of matter.

The second help proposed for this purpose, was

a right method and series of matter, to be first and most exactly enquired into, when a man studies over the chief Heads of the whole Body of Divinity, according to some natural method and dependance; by which means, the several parts will give mutual light to one another, and the better enable a man to see into the principles and bottom of things: And when he has thus deliberately passed over the whole, he may afterwards with the more facility enlarge himself upon any particular Text or subject, as occasion shall require.

Our chief collections in the study of these heads may be contrived under the form of Sermons; every Sermon containing either one or more of them, according to the nature of several subjects.

There is a twofold Series or order that may be observed in the matter of our Sermons.

Exegetical.

Methodical.

Exegetical is, when a man goes on in a continued course of unfolding some particular Book or Chapter, which (though it be of very great use, yet) is not so proper for a young Divine to begin withal.

Methodical is, when we propose a certain Scheme or design of matter to be orderly insisted upon under several heads;

Catechistical.

This again is twofold { Scholaistical.

Catechistical does refer to those plain and most obvious principles of Religion laid down in the Catechism, contained under those four general heads:

Creed.
The Commandments.
Lords Prayer.
Sacraments.

The distinct unfolding of which may be of great advantage, and hath heretofore been esteemed a very good Method both for Ministers and people.

Scholaſtical method, or that which is by way of Common place, is more particular and comprehensive then the former, taking in all those chief heads that are insisted upon, either in the Schoolmen or the Common-place Writers.

These Schemes of matter are various, according to several mens fancies and apprehensions: But amongst all that is to be esteemed the best, which is most natural for the order, and most comprehensive for the extent of it.

There are divers learned men, who in Analyſing the whole Body of Divinity, have contrived the Scheme of it under fifty two Heads, according to the number of weeks in a year; so that in that space, one who is a constant Preacher might go through all of them: To which purpose, see Mr. *Crooks Guide*, Bp. *Ushers Catechetical Doctrine*; where the whole substance of Divinity is disposed under so many several heads of matter, and several pertinent Scriptures for Texts to each of them.

But amongst the rest, there is a very full elaborate frame proposed by Doctor *Staughton*, which takes in (what is much neglected amongst other Pro-

Protestant Writers) the most profitable points handled amongst the Schoolmen, who were great searchers into Divinity, and their writings in many things very useful : This frame of his is largely set down in his third Sermon upon 2 Tim. 1.13.

Where he represents the whole Body of Divinity under the notion of an Edifice or Building : where in there are two things considerable,

The { Frontispiece or Porch.
 { Fabrick or Pile.

In the Frontispiece he proposeth four general heads, which are premised as the *Præcognita* to this Series

In the Fabrick there are two stories, and in each story two rooms.

In the first story is contained the chief principles to be known or believed ;

Generally,
Either more { { in each of these 12 heads
 { Particularly,

In the second story { Duties, { in each 12. particular
things for practice, { Helps, { heads

In all 52. but in some of these the method seems obscure and involved, especially towards the latter part of it.

Besides this, there are divers other Draughts and Systems of Divinity in several other Authors, *Amesius*, *Trelcatius*, *Tilenus*, *Wollebins*, &c. to which may be added Bishop *Downhams* Abstract, a book of singular use for direction in this kinde ;

out of these it is easie for any one to compose such an *Analysis* as shall be most suitable to his own apprehension, and that is certainly most proper for every one, which he himself shall frame. For instance and illustration, consider this *model* which is collected from the Authors above-named.

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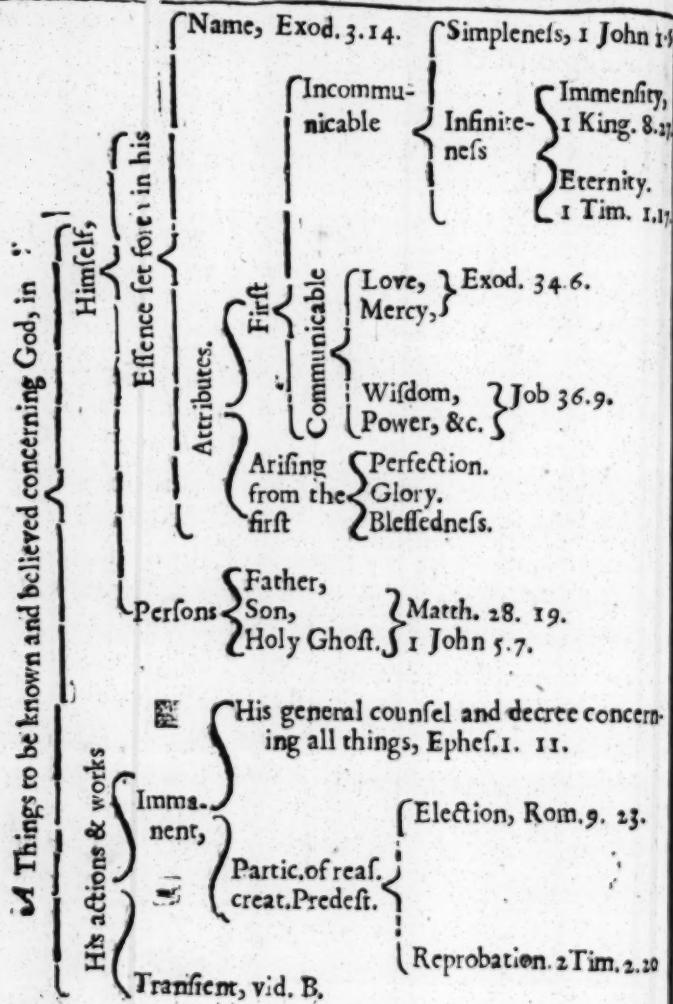
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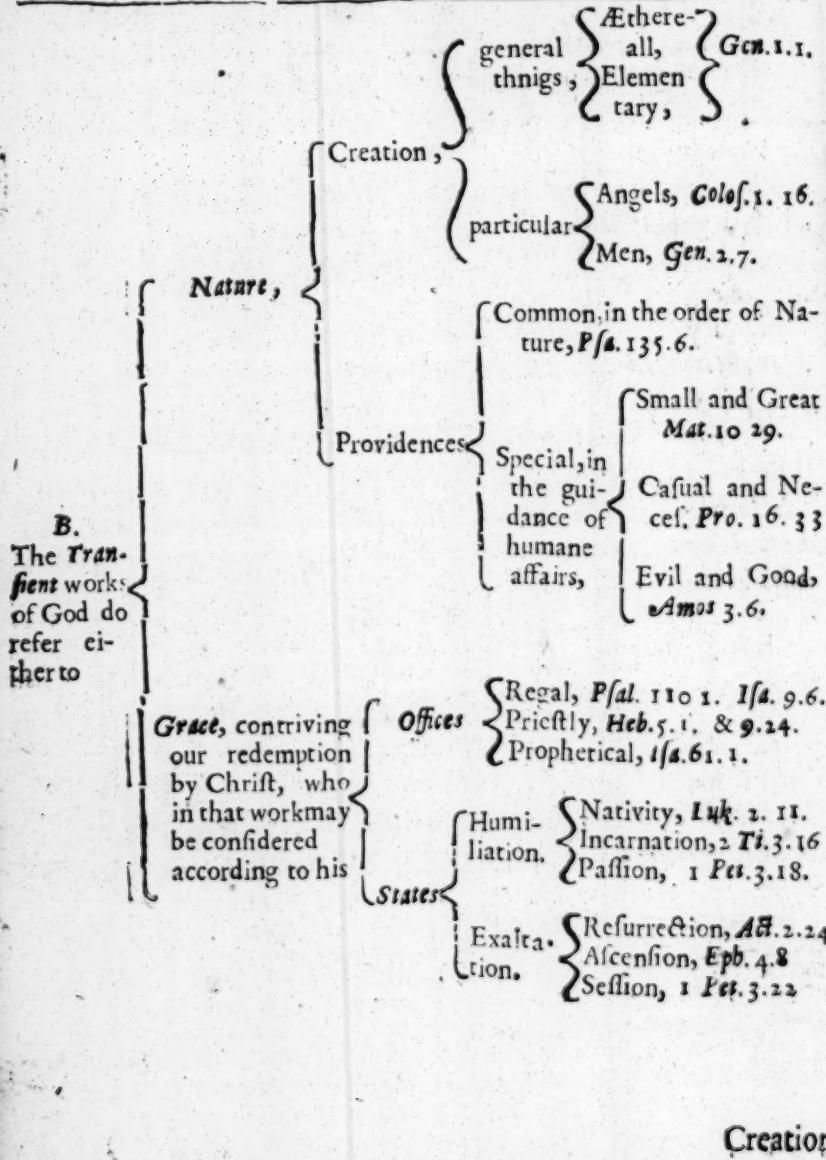
Gomarus de prædestina-
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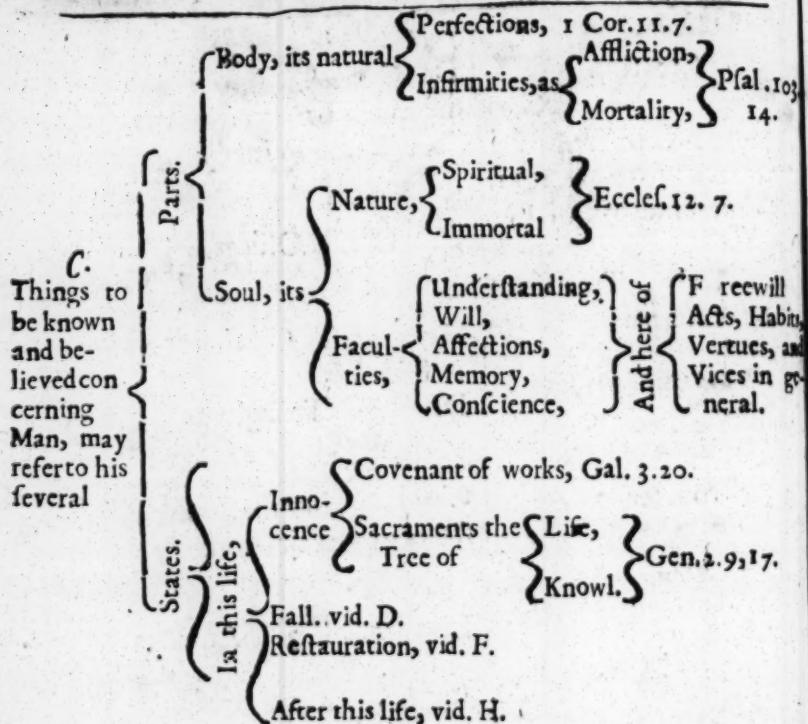
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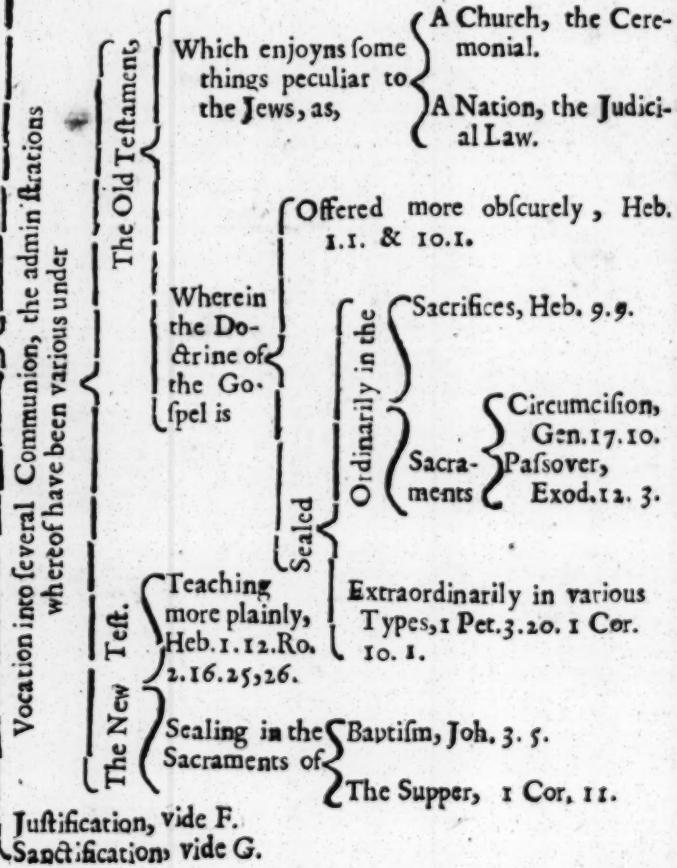
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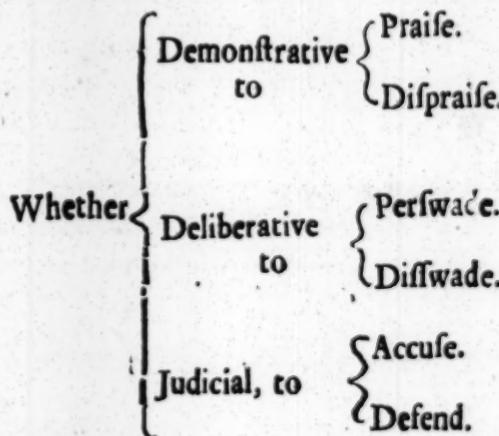
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Though this *Analysis* does not deserve to be much commended, as being in some respects defective, and besides the Rules of Art, yet it may serve for instance, and direction to others, in the finding out a better. The several particulars may be used as Common-place-heads, unto which to refer the Collections of our reading.

Now (I say) when a Minister hath thus distinctly passed over the Substance of Divinity under such Heads as these, it will be very easie for him afterwards to enlarge himself upon any particular Subject or Text with natural pertinent matter.

There are some other Helps of invention, to which the Art of Rhetorick does direct, according to the Subject we are to handle,



For each of which there are several *Topicks*; but 'tis supposed that every Minister is acquainted with those things in his preparatory studies, and therefore I forbear any further mention of them.

Thus much of the two first Helps unto the gift
of preaching

{ Method
Matter.

The third and last to be insisted upon is concerning *Expression*; In which there are two things considerable:

{ Phrase.
Elocution.

The *phrase* should be plain, full, wholesome, affectionate:

1. It must be plain and natural, not being darkned with the affectation of *Scholaſtical harshness*, or *Rhetorical flourishes*. Obscurity in the Discourse is an Argument of Ignorance in the minde. The greatest learning is to be seen in the greatest plainness. The more clearly we understand any thing our selves, the more easily can we expound it to others. When the notion it self is good, the best way to set it off, is in the most obvious plain expression. St Paul does often glory in this, that his preaching was not in wisdom of words, or excellency of speech; not with enticing words of mans wisdom, not as pleasing men, but God, who trieth the heart. A Minister should speak as the *Oracles of God*, 1 Pet. 4 11. And it will not become the Majesty of a Divine Ambassage to be garnished out with flaunting affected Eloquence. How unsuitable is it to the expectation of a hungry Soul, who comes unto this Ordinance with a desire of spiritual comfort and instru-

struction, and there to hear only a starched speech, full of puerile worded Rhetorick? How properly may such a deceived hearer take up that of Seneca, *Quid mibi luscoria ista proponis?* Non Ep. 49.
est jocandi locus, ad miseris vocatus es, opem te latum naufragis, capis, agris, intentæ securi subiectum præstantibus caput; quò diverteris? quid agis?
 'Tis a sign of low thoughts and designs, when a mans chief study is about the polishing of his phrase and words. *Cujus cunque orationem vides* Ep. 21.
politam & solicitam, scito animum in pusillis occupatum. Such a one speaks only from his mouth, and not from his heart.

2. It must be *full*, without empty and needless Tautologies, which are to be avoided in every solid busines, much more in sacred. Our expressions should be so close, that they may not be obscure, and so plain that they may not seem vain and tedious. To deliver things in a crude confus'd manner, without digesting of them by a previous meditation, will nauseate the hearers, and is as improper for the edification of mind, as raw meat is for the nourishment of the body.

3. It must be sound and wholesome, not tainted with any erroneous corrupt Doctrine, or the affection of novelty. False opinions do many times insinuate themselves by the use of suspicious phrases. And 'tis a dangerous fault, when men cannot content themselves with the wholesome firm^{20.} ^{1 Tim. 6.} ^{2 Tit. 1. 13.} ^{Tit. 2. 7.} ^{xevopavias.} ^{xauyopavri.} of sound words, but do altogether affect new light and new language, which may in time destroy as practical Godliness, and the power of Religion.

4. It must be affectionate and cordial , as proceeding from the heart, and an experimental acquaintance with those truths which we deliver ; *Quid procedit è corde reddit in cor.* 'Tis a hard matter to affect others with what we are not first affected our selves. ·*Principium ad persuadendum est amare quod suades: Amanti pectus ipsum suggerit orationis ardorem.* 'Tis said of John the Baptist, that he was a burning and shining light : *Ardere prius est, lucere posterius; ardor mentis est, lux doctrinae.* This is to speak in the evidence and demonstration of the Spirit and Power. There is a common relation to this purpose of divers learned men , who having a great while with much argument and strength of reason contended with another about persuading him to be baptized, he being learned also , could still evade all their arguments : At length a grave pious man among them, of no note for learning, stands up and bespeaks him with some downright affectionate expressions , which wrought so effectually upon the other, that he presently submitted ; yielding this reason, *Donec audiebam rationes humanas, humanis rationibus repugnabam; ceterum simul atque audiri Spiritum levigatum, cessi Spiritui.* And 'tis storied of Junius, before his Conversion, that meeting once with a Country-man as he was in a journey, and falling into discourse with him about divers points of Religion, he observed the plain fellow to talk so experimentally, with so much heartiness and affection, as made him first begin to think, that sure there was something more in those truths than his

his notional humane learning had yet discovered ; which occasioned his more serious enquiry into them, and afterwards his Conversion. Such great power is there in these cordial expressions.

As for the manner of composing Sermons, it will not be convenient for one that is a constant Preacher, to pen all his discourses, or to tye himself unto phrases ; when we have the matter and notion well digested, the expressions of it will easily follow : whereas to be confined unto particular words, besides the great oppression of the memory, will likewise much prejudice the operations of the understanding and affections ; the judgement will be much weakned , and the affections dulled, when the memory is overmuch burdened and vexed. A man cannot ordinarily be so much affected himself (and consequently he cannot so easily affect others) with things that he speaks by rote, as when he takes some liberty to prosecute a matter according to his more *immediate* apprehensions of it, by which many particulars may be suggested that were not before thought of, when he doth expatiate upon any subject, according to the workings of his own affections, and the various alterations that may appear in the auditory : And then besides, this liberty will breed a *παρένοια*, such a fitting confidence as should be in that Orator who is to have a power over the affections of others, of which such an one is scarce capable of who shall so servilely tye himself to particular words and expressions, from which he dares not vary for fear of being out.

But

But a man cannot expect a good habit of preaching thus, without much study and experience. Young beginners should use themselves to a more exact and elaborate way; when a good stile and expression is first learned by penning, it will afterwards be more easily retained in discoursing,

In the elocution there are too extremes to be avoided; two much

{ Boldness.

{ Fear.

1. Against too much *rashness* and *boldness*; consider the special Presence of God and Angels, the solemn dignity of those sacred mysteries with which we ^{2 Cor. 2.16.} are intrusted, the weighty business of saving souls. And who can be sufficient for these things? It was an usual saying of Luther, *Et si jam senex, & in concionando exercitus sum, tamen timet quies fugitum concendo.* And he found by experience, that when he was most distrustful of his own preparations, then were his labours accompanied with some special blessing and efficacy. And on the other side, when he was most confident, then he failed most.

2. Against too much *fear*; Consider, it does not become the business we are about, we should speak the word with boldness; God has promised his assistance, that his strength shall appear in our weakness. It does not become the

dig

dignity or excellency of our calling; we are the Angels, the Ambassadors of God, *σύντροφοι*, his fellow-workers. And besides, this timorousness in the Speaker will much hinder the efficacy and power of the Word on the hearers. In brief, the most proper manner of elocution is with modesty and gravity, which will best suit with our calling and business.

To conclude, The Observation of these Helps and directions, together with frequent, diligent practice, will as far (as Art can effect) quickly produce a good habit, and by consequence a facility.

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